THE
Second part of the Booke of Chriſtian Exerciſe, appertayning to Reſolution.

OR

A Chriſtian Directorie, guiding all men vnto theyr ſalnation.

Written by the former Author *R. P.*

Pſalm. 27. verſe 4.

℣ One thing haue I requeſted of the Lord, and that I will demaund ſtill, which is, to dwel in his houſe all the dayes of my life; to the end I may know and doe his will.

AT LONDON,
Printed by I. Roberts for Simon VVaterſon, dwelling in Paules Church-yard, at the ſigne of the Crowne.
1598.

BRITISH MUSEUM

To the right Houourable, Sir Thomas Heneage, Knight, Chauncellour of the Dutchie of Lancaſter, vize Chamberlaine to her excellent Maieſtie, Treaſurer of her royall Chamber, and one of her Highnes moſt honorable priuy Counſell. All happineſſe in this life, and in the life to come hartily wiſhed.

BOth duetie, for honourable fauours receiued, and intire affection, the ſpur that pricketh forward the very harſheſt conceite: hath imboldened me to preſent this treatiſe to your honours view, as a teſtimonie of good will to ſhunne the infamous tytle of ingratitude, as alſo in ſome meaſure to expreſſe my poore yet vnfayned zeale; the boldneſſe of the one (I preſume) noble nature will pardon, the ſlender hability of the other (I hope) the ſame will accept.

I knowe how far from your honorable thoughts, ſiniſter opinions are,

are, that might checke the young ſpringing plants, whoſe forwardneſſe promiſe greater matters to enſue. I knowe withall, not onely your honourable care to cherriſh ſuch endeuours, but alſo your prouident and liberall bounty, in ſupporting anie towardly hope from falling. Ouer faynt harted might hee then be thought, that would diſmay when doubt is ſo worthily remooued.

Then boldly (yet as it becommeth mee in duetie) I reuerently deliuer your honor this ſimple gift: referring the iudgement both of it and me, to your wonted noble conſideration. And as your yeeres, ſo pray I all bleſsings of heauen may encreaſe vpon you, to the comfort of ſuch as haue good cauſe to loue you.

To

TO THE CHRISTIAN READER, HEALTH.

CVrteous Reader, not manie yeeres ſince, a booke was publiſhed, *Of Chriſtian exerciſe, appertayning to Reſolution*: written by a Ieſuit beyond the Seas, yet an Engliſhman, named M. *Robert Parſons*, which booke M. *Edmund Bunny*, hauing diligently peruſed, committed to the publique view of all indifferent iudgments: as glad, that ſo good matter proceeded from ſuch infected people, and that good might riſe therby to the benefit of others. Since the manifeſtation of that booke, the firſt Author therof named M. *Parſons*, hath enlarged the ſame Booke, with a ſecond part and new Additions, wherein he hath concluded and finiſhed his whole intent of the Reſolution, and that vpon ſpeciall cauſes, as himſelfe ſets downe in the præface in this manner.

Beeing admoniſhed by the wrytings of diuers, that ſince the publiſhing of my firſt booke, it hath beene miſlyked in two principall poynts. Firſt, that I ſpeake ſo much of good works and ſo little of faith. Secondly, that I talked ſo largly of Gods

iuſtice, and ſo briefly of his mercy. Beſide, conceiuing by the information of many, that diuers perſons, hauing a deſire in thẽ ſelues to read the former booke, but yet being weake and fearefull to be touched ſo neere in conſcience, as they imagined that booke did, durſt neuer intermedle therwith, being informed there was nothing in the ſame wherewith to entertaine themſelues, but only ſuch vehement matter of perſwaſion, as would greatlie trouble and afflict them. For remedy of which inconuenience, I haue framed this ſecond part of that worke, and therein inſerted diuers Chapters, and diſcourſes of matters more plauſible, and of themſelues more indifferent, wherewith the Reader may ſolace his minde, at ſuch times as he findeth the ſame not willing to feele the ſpurre of more earneſt motion to perfection.

Heereupon grew the occaſion of his framing his ſecond booke, which being peruſed by ſundry lerned men who haue thought it as worthy to be ſeene as the firſt, is now (gentle Reader) preſented to thy view: reade it indifferently, and iudge thereof, as thou findeſt occaſion.

Of

OF THE MANIFOLD PERRILS THAT ensue to the world by Inconsideration.

And how necessary it is for every man, to enter into cogitation of his owne estate.

CHAP. I.

THE Prophets and Saints of GOD, who from time to time haue beene sent by his mercifull prouidence to aduertise and warne sinners of their perilous estate & condition for sin, haue not onely foretold them of their wickednes and imminent dangers for the same, but also haue reueled the causes thereof, whereby they might the easier prouide remedie for the inconueniences to come. Such is the charitable proceeding of our most mercifull Lord with the chyldren of men. And among other causes, none is more generall, or often alledged, then the lack of consideration; by which, as by a cõmon snare and deceite of our aduersarie, most

The charitable proceeding of God by his Prophets.

The danger of Inconsideration.

moſt men fall into ſin, and are holden alſo perpetually in the ſame, to theyr finall deſtruction and eternall perdition. So Eſay the Prophet, ſpeaking of the careleſſe Nobilitie and Gentrie of Iurie, that gaue themſelues to banquetting and dyſporte, without conſideration of theyr duties towards God, repeateth often the threat of *Woe* againſt them, and then putteth down the cauſe in theſe wordes; *The Lute, and Harpe, and Timbrel, and Shalme, and good wine, abaundeth in your banquets, but the workes of God you reſpect not, nor haue you conſideration of his doings.* And then enſueth, *Therefore hath hell enlarged his ſoule, and opened his mouth without all meaſure or limitation, and the ſtoute, and high, and glorious of this people ſhall diſcend into it.*

Eſay. 5. The ſenſual life of the Iewiſh gentrie.

Heere are two cauſes (as you ſee) and two effects linked together, of theſe Iewes damnation, the one depending of the other. For as good cheere and ſenſualitie, brought theſe men to inconſideration of Gods works and proceedings towards ſinners: ſo inconſideration brought them to the mouth and pits brimme of hell. I ſay, that inconſideration of

of Gods vvorkes towardes sinners, brought much to this perrill, for that it followeth in the very same place: *And the Lord of hostes shalbe exalted in iudgement, and our holy God shalbe sanctified in iustice*, as if he had sayd, that albeit you will not consider nowe Gods iudgements and iustice amidst the heate and pleasure of your feasting, yet shall he, by exercising the same vpon you hereafter, be knowne, exalted and sanctified throughout the world. The lyke discourse maketh God himselfe by the same Prophet, to the daughter of Babilon, and by her to euery sinfull and sensual soule, figured by that name. Come downe (sayth hee) and sit in the dust thou daughter of Babilon, thou hast sayd, I shall be a Lady for euer, and hast not put vppon thy hart the thinges that thou shouldest, nor hast thou had remembrance of thy last end, &c. *Esa*, 47. The daughter of Babilon forgetteth her end

Now therfore harken thou delicate (daughter) vvhich dwellest so confidently, there shall come vpon thee an euill, whereof thou shalt not knowe the of-spring, and a calamitie shall rush vppon thee, from which thou shalt not bee able to deliuer thee. A miserie shall ouertake thee vpon the

" suddaine, vvhich thou shalt not " know, &c.

Holy Ieremie, after hee had weighed vvith himselfe vvhat miseries for sinne the Prophets Esay, Amos, Hosea, Ioel, Abdias, Micheas, Nahum, Saphonias, and himselfe, (all which Prophets lyued within the compasse of one hundred yeeres) had foretold to be imminent vppon the vvorld: not onely to Samaria and the tenne Trybes of Israell, vvhich were nowe already carried into banishment to the furthest parts of the East, but also to the states & Countries that most flourished at that tyme, (as by name to Babilon, Egypt, Damasco, Tyrus, Sidon, Moab, and finally to Ierusalem and Iudea it selfe, which he foresaw should soone after most pittifullie be destroyed) when he saw also by long experience, that neyther hys words, nor the vvords and cryes of the other fore-named Prophets, could anie thing mooue the harts of wicked men: he brake forth into this most lamentable complaint, *Desolatione desolata est omnis terra, quia nullus est qui cogitet corde.* The vvhole earth falleth into extreame ruine and desolation, for that there is no man which

4. Reg. 15. & 17.

The complaint of Ieremie for inconsideration.

which considereth deeply in his hart. "

This complaint made good Ieremie in his dayes for compassion of his people, that ranne miserably to perdition for want of consideration.

And the same complaynt vvith much more reason, may euery good Christian make at thys tyme, for the infinite soules of such as perrish daily by inconsideration. Wherby, as by a generall (and remedilesse enchauntment, many thousande soules are brought a sleepe, and doe find themselues within the gates of hel, before they misdoubt any such inconuenience, beeing led through the vale of thys present lyfe as it were blindfolded, with the veile of carelesse negligence, (like beastes to the slaughter-house,) and neuer permitted to see theyr owne danger, vntill it bee too late to remedy the same. *Propterea captiuus ductus est populus meus, quia non habuit scientiam*, sayth GOD by the mouth of Esay. Therfore, and for this cause is my people ledde away captiue in all bondage and slauery to perdition, for that they haue no knowledge, no vnderstanding of theyr owne estate, no fore-sight of the times to come, no consideration

Esay, 5.

of

" of their danger. Hereuhence floweth
" all the miserie of my people, and yet
" this is a misterie that all men wil not
" know.

The misterie of incōsideration. *Job.* 4.

Will you see what a mysterie and sealed secrete thys is? Harken then howe one describeth the same, and wyth vvhat circumstances. Furthermore (sayth he,) a certayne hydden
" word was spoken vnto mee, & mine
" eare (as it were by stealth) receiued
" the veines of his whispering: it was
" in the horrour of a vision by night,
" when dead sleepe is wont to possesse
" men; feare came vpon mee & trembling, and all my bones were exstreamely terrified. At length a spirit
" past by, in my presence, whereat the
" hayres of my flesh stoode vp in horrour. There stoode before mee one
" whose face I knewe not. His image
" was before mine eyes, & I heard his
" voyce, as the sound of a soft ayre.

Hetherto is described in what maner & order this secrete was reuealed, but now what sayd this vision or spirit (think you) at the last? truelie, he made a short discourse, to prooue by the fall of Angels for their sinne, that much more, *qui habitant domus lutteas, & terminum habent fundamentum,* *Iob.* 4.

rum, consumentur velut tinea, et de mane vsque ad vesperam succidentur, they who dwell in houses of morter, (as all doe, whose bodies are of flesh) and they which haue their foundation of earth, (as most folke of thys world haue, that put their cõfidence in things of this lyfe) they must all consume by little and lyttle, as the cloth doth by the moth, & at length, they must vpon the suddaine (within lesse space perhaps than is from morning to night) be cut downe and dispatched, when they thinke least of it.

A collection to bee noted.

And to shewe that herein standeth a poynt of high secrecie (I meane to cõsider & ponder wel this discourse) hee maketh thys conclusion in these wordes immediatly following. *Et quia nullus intelligit, in æternum peribunt*: And for that fewe or none of these men before mentioned, who haue such earthly foundations, doe vnderstande thys poynt aright, (I meane of their suddaine death, and cutting off from this world) therefore must they perish eternally, and this is a secret which fewe men will beleeue. *Vir insipiens, non cognoscet*, (sayth Dauid) *& stultus non intelliget hæc*

Lack of cõsideration, cause of eternall destruction. *Psalm*, 91.

A poynt that fooles will not consider.

bee: An vnaduised man will not learne these thinges, nor will a foole vnderstand them. But what things? it insueth in the same place; howe wonderfull the workes of God, and how deep his cogitations are about sinners, who spring vp as grasse (and florish in this world) *vt intereant in seculum seculi*, to the ende they may perish for euer and euer.

Daniell. 10. A most terrible vision of Daniel, vvherein he saw Christ.

The Prophet Daniel had many visions, and strange reuelations of great and high mysteries; but one among all other (and this is the least) of the most dreadfull iudgements of God, vpō sinners in the end of the world. The Vision was by the great River Tygris; where, as diuers Angells vvere attending about the bankes, so vpon the water it selfe stoode one in the likenesse of a man, of exceeding dreadfull maiestie; his apparell beeing onely linnen, through which his body shined like precious stone, his eyes like burning lamps, his face like flashing lightning, his armes and legs like brasse enflamed, and his voice as the shoute of a whole multitude of people that should speake together. Thys was Christ by all interpretation, at whose terrible presence when

Daniel

Daniell fell downe dead, he was erected againe by an Angell, and made ſtrong to abide the viſion, and ſo hauing heard and ſeene the moſt wonderful things that in his booke he recounteth, he was bold to aske a queſtion or two, for better vnderſtanding thereof: & his firſt queſtion was, *How long it ſhould be ere theſe wonderfull things tooke theyr end?* VVherunto the man vpon the water aunſwered, by ſtretching foorth both his brazen armes to heauen, & ſwearing ſtrangly by him that liueth for euer, that it ſhould bee *A time, and times, and haife a time*. VVhich aunſwere, Daniell not vnderſtanding, began to queſtion further, but hee was cut off vvith this diſpatch: *Goe thy way Daniell, for theſe ſpeeches are ſhut vp and ſealed, vntill the tyme preordayned.* And yet for his further inſtruction, it was added in the ſame place; *Impie agent impij nec intelligent*: wicked men will alwayes doe wickedly, and will not vnderſtand theſe miſteries, albeit wee ſhould neuer ſo much expound them.

Dan. 12.

A ſecrete.

Dan. 12.

VVhereby, as by all the reſt that hetherto hath been alledged, is made apparant, that inconſideration, negligence,

Wilfull ignorance.

ligence, careleſſe ignorance, and lacke of vnderſtanding in our own eſtates, and in Gods iudgements and proceedings with iniquitie and ſin, hath beene a bane, and a common perdition of retchleſſe men from time to time.

The cauſe of ſo much ſin at this day.

And if wee will turne our eyes to this our age, much more ſhall we ſee the ſame to be true. For, what is the cauſe (think you) why at this day we haue ſo many of thoſe people, whom holy Iob doth call *abhominable, that drinke vp iniquitie as beaſtes drinke water?* that commit all ſinne, all iniuſtice, al turpitude, without remorſe or ſcruple of conſcience?

Iob, 15.

What is the cauſe of this (I ſay) but lacke of conſideration, lacke of vnderſtanding, lacke of knowledge? For as Chriſt ſaide to Ieruſalem touching her deſtruction, *Si cognouiſſes et tu, &c.* If thou alſo (ô ſinfull ſoule) didſt know what hangeth ouer thy head for this careleſſe life of thine, if thou (daughter of Babylon) wouldſt remember and ponder in thine hart, what ſhalbe the end of thy delights, thou wouldeſt not liue ſo pleaſantlie as thou dooſt. *Nunc autem abſcondita ſunt ab oculis tuis.* But nowe ſayth

Luke, 19.

Luke, 19.

Christ, these things are hidden from thine eyes.

Nor, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them that say to God, *scientiam viarum tuarum nolumus*, we will not haue vnderstanding of thy wayes; one of them *qui sunt rebelles lumini*, that are rebellious against the light and illumination of Gods grace; one of them, *qui nolant intelligere vt bene agant*, that will not vnderstand to doe well, and finallie, one of them, *qui declinant aures ne audiant Legem*, that turne away theyr eares, to the end they may not heare Gods lawe; *quorum oratio est execrabilis*; vvhose, not onely life, but also prayer is execrable and detestable in the sight of theyr Maker.

Truely, nothing in reason can bee lesse tollerable in the presence of Gods Maiestie, then whereas he hath published a Lawe vnto vs, vvith so great charge to beare it in minde, to ponder in hart, to studie & meditate vpon it both day and night, at home and abroade, at our vprising and our downe lying, to make it our cogitation, our discourse, our talke, our exercise, our rumination, and our delight:

Voluntary inconsideration.

Iob, 21,

Iob, 23,

Prou.

Prou, 28,

Deut, 6, *and* 11,

Iosua, 1,

Psal. 118,

Eccle, 6, *and* 22,

light; that we shoulde notwithstanding contemne the same, and to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world do, for not troubling their consciences.

But the holy Ghost hath layde downe the reason hereof long agoe in these woordes, *Cum sit timide nequitia testimonium condemnationis*: For that wickednes in it selfe is alwaies fearful, it giueth witnes against it selfe of damnation, when soeuer it thinketh of the Lawe of God, or of honestie. So Felix the Gouernour of Iurie, when S. Paule began to talke of *iustice, chastitie, & Gods iudgement* before him, he was wonderfully afeard and said to Paul, *that he should depart for that time, and that he would call for him afterwarde, when occasion should require.* But hee neuer dyd. And what was the cause, for that (as Iosephus testifieth) he was a wicked man, and Drusilla his faire Lady that was with him at S. Paules speech was not his true wife, but taken by allurement and violence from another, & therefore is offended them both to heare preaching of chastitie.

Ecclē. 7. The first cause why men flee consideration.

Acts 24.

Iosep. lib. 20 antiq. cap. 5.

This then is one principall cause, why

why men of this world will not enter into consideration of theyr owne estate, and of Gods commaundements, least they should read and see theyr owne faults, and beare witnes against themselues of their own condemnation. VVhereunto the holy Scripture annexeth another cause, not far vnlyke to this, which is, that worldly men doe so drowne themselues in the cares and cogitations of this life, as they leaue in their mindes no place to thinke vppon Gods affaires, which are the busines of theyr owne soules.

The second cause why men flee consideration.

Thys expresseth Ieremie the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and crying in the Temple gate, for long time together, where all the people passed by him and heard him: yet no man (sayth he) would enter into consideration, or say with himselfe, *What haue I done?* and reason, *Omnes enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad prelium.* All men are set vpon theyr owne courses and wayes, and doe runne in the same with as great vehemencie and fierce obstination, as a furious armed horse,

Ierem. 7.

Ierem. 8.

" horse, when he heareth the Trumpet " in the beginning of a battayle. By which comparison, the holy Ghost expresseth very liuely the irrecouerable state of a setled worldly man, that followeth greedily his own designements in the negotiation of earth.

Theſe are two of the cheeſe cauſes of inconſideration, I meane wilfull malice and obſtinate corruption in the vanities of this life. And yet mentioneth the Scripture, a third ſort alſo of inconſiderate men, vvho neyther of direct malice, nor yet of great occupation in worldly affayres, doe neglect conſideration, but rather of a certaine lightnes and idle negligence, for that they will not trouble theyr heads with any thing but diſport and recreation, of vvhom it is written, *æſtimauerunt Iuſum eſſe vitam noſtram*: They eſteeme this lyfe of ours to be but a play-game. And in an other place of the ſame men: *Ita ſecuri viuunt, quaſi iuſtorum facta habeant.* They liue as ſecurely & confidently without care and cogitation, as if they had the good works of iuſt men to ſtand for them. But as the holie Ghoſt pronounceth in the ſame place, *hoc vaniſſimum*: this is vanity

The third cauſe of inconſideration.

Wiſdom, 15.

Eccle. 8.

and

nd folly in the highest degree.

For as in thinges of this lyfe, hee vvere but a foolish Merchant, that for quietnes take would neuer looke into his owne account bookes, whether he were behind hand or before, nd as the ship-maister were greatly o be laughed at, that for auoyding of care, would sit downe and make good cheere, & let the ship goe whether shee would; so, much more in the busines of our soule, it is madnes nd folly to flie consideration for eschewing of trouble, seeing in the nd this negligence must needs turne vpon vs more trouble, and irremediable calamity.

A comparison.

For as Ieremie sayth to all such men, *in nouissimo die intelligetis ea*, in the end of your dayes, you shall not choose but know and see, and vnderstand these things, which nowe for delicacie you wil not take the paines o thinke of. But when shall this be row you? hee telleth plainly in the me place: *When the fury of the Lord all come forth as a whirle-wind, and all rush and rest vpon your heads as tempest*: then shall you know and nderstand these things.

Iere. 30, 23.

In the end euill men shall vnderstand, whether they will or no.

It seemeth that the Babylonians were

The example of the Babylonians.

were a people verie faultie in thys poynt of consideration, (as all wealthie people are) not onelie by that which before hath beene touched of the daughter of Babilon, that would not consider her ending dayes: but also, for that not long before ỹ moſt terrible deſtruction of that great Cittie by the Medes and Perſians, God cryed vnto her in theſe vvordes: My

Eſay, 21.

« deerely beloued Babylon, put aſide
« the Table, & ſtand vpon thy watch,
« ryſe vp you Princes from eating and
« drinking, take your Targets in your
« hands: go, and ſet a watchman vpon
« the walls, and whatſoeuer he ſeeth,
« let him tell you.

And then was there a vvatchman ſet vpon the walles, and a Lyon to denounce with open mouth, vvhatſoeuer danger hee ſaw comming towards them. And God taught the Prophet to cry in this ſort to theyr Sentinell or vvatchman: *Cuſtos quid*

« *de nocte? Cuſtos quid de nocte?* Thou
« Watch-man, vvhat ſeeſt thou com-
« ming towardes thee by night? vvhat
« eſpyeſt thou (ô Sentinell) drawing on
« vs in the darknes.

By all which circumſtance, what els is inſinuated, but that God would haue

mue vs stand vpon our watch, for that his iudgements are to come vpon the worlde by night, when men least think therof: they are to come as a theefe at midnight, as also in an other place we are admonished, and therefore happy is the man that shall be found watchfull. But now the doore and sole entrance into thys watch, whereof the securitie of our eternall life dependeth, can be nothing els but consideration, for that where no consideration is, there can be no watch, nor fore-sight, nor knowledge of our estate; and consequently, no hope of our saluation, as holy Saint Bernard holdeth; vvhich thing caused ỹ blessed man to write fiue vvhole bookes of Consideration to Eugenius.

We must stand vpon our watch.

Consideration the only doore to our watch.

Bernard. l. 1. de consi.

Consideration is the thing that bringeth vs to knowe God and our selues. And touching God, it layeth before vs his Maiestie, his mercy, his iudgements, his commaundements, his threatnings, his promises, hys proceedings with other men before vs, wherby we may gather what we also in time must expect at his hands. And for our selues, consideration is the key that openeth the doore to

the

The many commodities of consideration.

the closet of our hart, vvhere all our Bookes of account doe lye; it is the looking-glasse, or rather the very eye of the soule, whereby she taketh the view of herselfe, and looketh into al her whole estate, into her riches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her danger, her way shee walketh in, her course shee followeth, her pace shee holdeth, and finally, the place & end whereunto she draweth. And vvithout this consideration, shee runneth on headlong, into a thousand brakes and bryers, stumbling at euery step, into some inconneniencie or other, and continually in perrill of some great and deadly mischiefe.

And vvonderful (truely) it is, that in all other busines of thys life, men can see and confesse; that nothing may be beginne, prosecuted, or wel ended, without consideration; and yet in thys great affaire, of winning heauen, or falling into hell, fevve thinke consideration greatly necessary to be vsed.

Effects of consideration.

I might stand heere to shewe the infinite other effects & commodities of consideration, that as it is y watch or larum bell, that stirreth vp and awake-

vvakeneth all the powers of our mind; the match or tinder, that conceiueth & nouriſheth the fire of deuotion: the bellows that enkindleth & enflameth the ſame, the ſpur that pricketh forwarde to all vertuous, zealous, and heroycall acts; and the thing indeede, that giueth both light life, and motion to our ſoule.

Our fayth is confirmed & increaſed by conſideration of Gods works and myracles: our hope by conſideration of his promiſes, and of the true performance thereof to all them that euer truſted in him: our charitie or loue to God, by conſideration of his benefits and innumerable deſerts towards vs: our humilitie by conſideration of his greatnes, & of our own infirmity: our courage & fortitude, by contemplation of his aſsiſtance in all cauſes for his honor: our contempt of the world, by conſideration of the ioyes of heauen eternall; and ſo all other vertues both morrall & diuine, doe take their heat quickning, and vitall ſpirit from conſideration.

How al vertues are ſtirred vp and quickned by conſideration.

By the exerciſe of conſideration & meditation, holy Dauid ſaith, that he felt a burning fire or flame within *Pſal. 38.*

his breast; that is, the fire of zeale, the fire of feruour in religion, the fire of deuotion, the fire of loue towardes God and his neighbour. And in an other place he saith, that by the same exercise, *he swept and purged his owne spirit:* which is to be vnderstoode, from the dust of this world, from the dregs of sin, from the contamination and coinquination of humane creatures, for that consideration indeede, is the very fan that seuereth and drieth away the chaffe from the corne.

Psalm, 76.

For which cause wee shall neuer reade of any holy man from the beginning of the world, neyther before Christ nor after, who vsed not much and familiarly thys most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. Which was to goe foorth towardes night into the field, *ad meditandum*, that is, to meditate, consider, and ponder, vpon the workes, iudgements, and commaundements of God. And thys hee dyd beeing but a childe and vnmarried, (farre different from the custome of young Gentlemen now adayes, who fre-

The exercise of holy men touching consideration.

Gene. 24.

The first three Patriarches.

frequent the fieldes to followe theyr vanities,) and as little Iſaack coulde not haue that cuſtome but from his Father Abraham, ſo (no doubt) but hee taught the ſame to his ſonne Iacob, & Iacob againe to his poſterity.

And as for Moſes, and his ſucceſſor Ioſua, it may eaſily bee imagined howe they vſed this exerciſe, by the moſt earneſt exhortations, vvhich they made thereof to others, in theyr ſpeech and writings. The good kings of Iuda alſo, notwithſtanding theyr many great temporall affayres, doe teſtifie of themſelues concerning this exerciſe; as Dauid almoſt euerie where, that the commaundements of God were his daily meditation, not onely by day, and that *tota die*, all the day, *et per ſingulos dies*, euery day, *et in matutino*, in the morning, *et ſepties in die*, ſeauen times a day, but alſo hee inſinuateth thys cuſtome by night; *meditatus ſum nocte cum corde meo.* I do meditate by night in my hart, vppon thy commaundements ô Lord; ſignifying heereby, both hys watchfulneſſe by night vvhen other men vvere a ſleepe, and the hartie care that hee had of thys exerciſe, which we eſteeme ſo little.

Moſes and Ioſua. *Deu.6.* *and* 11. *Ioſua.* 1.

K.Dauid. *Pſal.*38.62, & 118.

*Pſalm.*76.

King Salomon.

Salomon alſo King Dauids ſon, ſo long as he lyued in the grace and fauour of God, obſerueth this exerciſe of his Father, and exhorteth other men, *to haue continuall and daily cogitation in this affaire.* VVhich if him ſelfe had continued ſtill, it is likely he had neuer fallen from God by women as he did. The good K. Ezechias is reported to haue meditated lyke a Doue, that is, in ſilence & ſolitarines with himſelfe alone, which is the true way of profitable meditation. Eſay teſtifieth of his owne vvatching by night in this exerciſe, and howe hee did the ſame vvith his ſpirit alone, in the very bowels of his hart.

Eccle. 6.

King Ezechias.

Eſay, 58.

Eſay, 26.

The conſideration ỹ Iob vſed, & the fruites thereof.

Holy Iob maketh mention, not onely of his manner of conſidering, but vvhat alſo hee conſidered, and what effect hee found in himſelfe by the ſame. Firſt hee conſidered (as I ſaid) the waies, foote-ſteps, and commaundements of God, and then his dreadfull power: to vvit, howe no man was able to auert or turne away his cogitation, but that his ſoule did what it pleaſed, and by this (ſaith he) *conſiderans eum timore ſollicitur:* I am made ſollicitous or watchfull with feare, when I conſider him.

Iob, 23.

In

In which words he inſinuateth two moſt excellent effects of conſideration; Firſt, the feare of God, of which it is written, *ſalutis theſaurus timor Domini*, the feare of God is the treaſure of ſaluation; & the ſecond, that by this feare he was made ſolicitous, watchfull, and dilligent in Gods ſeruice, of vvhich the Prophet Micheas ſaith thus. *I will tell thee (O mau) what is good, and what the Lord requireth at thy handes*, to wit, *to doe iudgement, and loue mercy, and to walke ſollicitous and watchfull with thy God.*

Two effects of conſideration. *Eſay*, 32. *Micha. 6.*

But thou ô holy and bleſſed man Iob, did this exerciſe bring foorth in thee, ſo great terror & feare of God: & ſo carefull watchfulnes for obſeruing his cõmaundements? now I ſee well the cauſe why thou writeſt of thy ſelfe, that thou dideſt doubt and feare all thy works and actions, were they neuer ſo circumſpect. But what ſhall we ſay now adaies (moſt happy Saint) who do not doubt ſo much as our own diſſolute, careleſſe, and immoderate actions, vvho feele no terror of God at all, nor do vſe any one iote of watchfulnes in obſeruing his commaundements? truly, this proceedeth of nothing els but of inconſidera-

A conſideration vpon the doings of Iob. *Iob*, 9.

ſideration: it proceedeth of lacke of knowledge both of God and of our ſelues. For (doubtleſſe) if wee knew either of theſe two things aright, (as indeede neyther of them can be well vnderſtoode vvithout the other) it coulde not bee, but that many of vs would change our wrong courſes.

O merciful Lord, what ſinfull man in the world would liue as he doth, if he knew eyther thee or himſelfe as he ſhould doe? I meane, if he conſidered what thou art: and what thou haſt beene to other that haue lyued and continued in ſinne as he dooth? Not vvithout great cauſe cryed ſo often & earneſtly to thee, that holy Doctor of thy church, for obtaining of thoſe two poynts at thine hands: *vt cognoſcam te, vt cognoſcam me*, that I may knowe thee, and that I may knowe my ſelfe, ſayth hee, that is, that I may conſider, and feele the true knowledge heereof, for many men doe know, but with little commodity.

Auguſt. in lib. confeſ.

Knowledge and beliefe in groſſe.

Wee knowe and beleeue in groſſe the miſteries of our faith, that there is a God, which rewardeth good and euill, that he is terrible in his coũſels vpon the ſons of men: that there is a hell

hell for ſinners, heauen for good lyuers, a moſt dreadfull day of iudgment to come, a ſtraight account to be demaunded, and the like. All this we know and beleeue in generall, as merchandiſe vvrapped vp together in a bundle. But for that wee vnfold not theſe things, nor reſt vpon them in particuler, for that vvee let them not downe into our harts, nor doe ruminate on them with leyſure and attention: for that vvee chewe them not well in minde by deepe conſideration, nor doe digeſt them in hart, by the heate of meditation, they remaine with vs as a ſword in his ſcaberd, and do help vs as little to good lyfe, (for vvhich they vvere reuealed,) as a preſeruatiue in our pocket neuer applyed, can helpe our health. VVee beare the generall knowledge of theſe myſteries locked vp in our breaſts, as ſealed bagges of treaſure that be neuer tolde nor opened, and conſequently, vvee haue neyther feeling, ſence, nor motion thereby, euen as a man may carry fire about him in a flint ſtone vvithout heate, and perfumes in a Pomander vvithout ſmell, excepe the one be beaten, and the other chafed.

A ſimilitude.

The importance of cõſideration.

All ſtandeth then (good Reader) in this one poynt, for direction of our ſelues in this life, and for reaping benefit by the miſteries of our faith, & Religion; that vvee alot our ſelues time to meditate, ponder, and conſider vvhat theſe thinges doe teach vs. For as the ſicke man that had moſt excellent remedies & precious potions ſet before him, could expect no profit or eaſe thereby, if he onely did looke vpon them, or ſmelled them, or tooke them in his mouth alone, or ſhould caſt them forth of his ſtomacke againe, before they were ſetled, or had any time to worke theyr operation, euẽ ſo is it in this caſe of ours. And therefore vvith great reaſon ſaid S. Paul to Timothy, after he had taught him a long leſſon, *hæc meditare*, meditate, conſider, & ponder vppon theſe thinges vvhich I haue ſhewed you, as if in other ſpeeches he had ſaid: all that hetherto I haue tolde you, or vvritten for your inſtruction, and all that euer you haue heard or learned beſides, vvill auaile you nothing for your ſaluation, except you meditate and ponder vpon the ſame, and doe ſucke out the iuyce thereof by often conſideration.

1. Tim. 4.

Wher-

Wherfore, to conclude this chapter, my deere and vvelbeloued brother, for that conſideration is ſo precious and profitable, ſo needfull and neceſſary a thing as hath been declared, I thought it conuenient in thys firſt front and entrance of my booke, to place the mention and dilligent recommendation thereof, as a thing moſt requiſit for al that enſueth. For without conſideration, neyther thys that I haue ſayde alreadie, nor anie thing elſe that ſhall or may be ſayde hereafter, can yeeld thee profit, as by lamentable experience vvee ſee daily in the vvorld, where many millions of men paſſe ouer theyr vvhole age, without taking profite of ſo manie good Bookes, ſo many preachings, ſo many vertuous examples, ſo manie terrible chaſtiſements of God vppon ſinners, vvhich euery vvhere they ſee before theyr face. But yet for that they will not, or haue not leyſure, or dare not, or haue no grace to enter into conſideration thereof, they paſſe ouer all; as ſicke men do pyls, diuerting as much as they may, both their eyes and cogitations, from all ſuch matters as are vngratefull to them. *Iere*, 22, *and* 30.

The concluſion of the Chapter.

The miſery of ỹ world.

But as good Ierimie ſayth, the

time will come when they ſhall bee enforced to ſee and know, & conſider theſe things, when perhaps it wil be too late to reape any comfort or conſolation therby. Wherfore (deere brother) that vvhich perforce thou muſt doe in time to come, and that perhaps to thy greater damnation, (I meane to enter into conſideration of thine owne eſtate,) doe that now willingly to thy comfort and conſolation, for preparing the way to thy ſaluation. Preuent the day & redeem the time, according to S. Paules wiſe counſell; run not headlong with the worlde to perdition, ſtay ſometime as holy Ieremie admoniſheth thee, and ſay to thy ſelfe, *what do I?* whether goe I? vvhat courſe holde I? what ſhalbe my end? take ſom time from thy pleaſures, & from the company of thy pleaſant friends, to doe this, although it be with the loſſe of ſome paſtime and recreation: for I aſſure thee, it will recompence it ſelfe in the end, & make thee mery when thy laughing friends ſhall weepe.

Ephe. 5.

Ierem. 7.

The effect of all the Chapter following.

The effect of all the conſiderations that enſue, is, rightly to know God, for by knowing him, we ſhalt know our ſelues, & all things els which are neceſ-

neceſſary for vs to know, & without knowing him, all knowledge in the world is vanity, & meere folly. *Hæc eſt vita æterna*, (ſayth our Sauiour Chriſt to his Father) *vt te cognoſcant ſolum Deum verum, et quem miſiſti Ieſum Chriſtum*. This is lyfe euerlaſting, that men know thee which art onely true God, and Ieſus Chriſt whom thou haſt ſent. *Iohn.* 17.

Gods nature and eſſence wee can not know in this life; but the onely meane to know God in this world, is, to know his Maieſty, to know his mercy, to know his iuſtice, to know his iudgments; to know his hatred againſt ſin, his fauour to the good, his benefits, and promiſes to all: his grace, his threats, his wayes, his commaundements, his dealings towards other men before vs: all vvhich things, the conſiderations following doe ſet before our eyes, and conſequently, they doe teach vs to know GOD aright. Reade then therefore (deere brother) with attention, and remember the wordes that God vſeth to vs all; *Vacate et videte quoniam ego ſum Deus*. Take leyſure, and conſider that I am a God. It muſt not be doone in haſt, nor (as the faſhion *Pſalm.* 45.

The way to know God in this life.

shion is) for curiositie onely, to read three or foure leaues in one place, & so in another? but it must be doone with such serious inuention, as appertayneth to so great a businesse, which (in trueth) is the weightiest, that possible vnder heauen may be taken in hand. It is the busines wherof Christ meant especially, when hee

Luke, 10. sayd, *vnum est necessarium*, one onely thing is necessary. For that all other thinges in this vvorld, are but trifles to this, and this alone of it selfe, of more importance than they all.

THAT

THAT THERE IS A GOD, WHICH REWARdeth good and euill, againſt all Atheiſts of olde, and of our time.

VVith the prooſes alledged for the ſame, by the Iewe and Gentile.

CHAP. II.

IT is a thing both common and ordinarie in Sciences and Artes, when they are learned or deliuered by other, to ſuppoſe diuers points & principles, and to paſſe them ouer without proofe, as eyther knowne before to the learner, or elſe ſo manifeſt eaſie, & euident of them ſelues, as they neede none other proofe, but onely declaration.

A common cuſtome in Sciences to ſuppoſe principles.

So vvhen wee take in hand to inſtruct a man in Chiualrie, or feates of Armes, we do ſuppoſe that he knoweth before, (were hee neuer ſo rude) what a man, what a horſe, vvhat armor, what fighting meaneth: as alſo that warre is lawfull & expedient in diuers cauſes; the Princes of ỹ world may wage the ſame; the ſouldiours haue

An example in chiualry.

haue to liue in order and discipline vnder that regiment, that Kings for this cause doe holde theyr Generals, Lieuetenants, Coronels, Captaynes, & other like Officers, in their bands, Garisons, Camps, and Armies.

In handy crafts.

In manuall arts and occupations lykewise, it is euident, that diuers thinges must be presupposed to be foreknown by the learner; as in husbandry or agriculture; in building, in painting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stand vppon euery point or matter that appertaineth to the same, but must leaue and passe ouer many thinges, as apparant of themselues, or easie to bee discerned of euery learner by nature, sence, reason, or common experience.

In liberall Sciences.

But yet in liberall sciences & professions of learning, this is more apparant, where not onely such common & vulgar poynts are to be presumed, without proofe or discourse:

Grounds to be graunted in Sciences.

but also certaine propositions are to be graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian (for example) will haue you yeeld ere he enter

nter with you, *that contradictorie* In Logick.
ropoſitions cannot bee together eyther
alſe or true, neyther, *that one thing*
ay be affirmed and denied of another
n one and the ſelfe ſame reſpect and
ime.

The Morrall Phyloſopher, vvill In Morrall
aue you graunt at the beginning, philoſophy.
hat there is both good and euill in mens
ctions: and that the one is to be follo-
ved, and the other refuſed.

The naturall Phyloſopher, vvill In Naturall
aue you confeſſe, that all phyſicall philoſophy.
odies which depend of nature, haue
motion in themſelues, & are ſubiect
o alterations, and *what ſoeuer is mo-*
ed, is moued of another.

The Mathematique at his firſt en- In the Ma-
rance, wil demand your aſſent, *that* thematicks.
uery whole is bigger than his parts:
s alſo the Metaphiſick or ſupernatu- The Meta-
all Phyloſopher, *that nothing can be,* phiſick.
nd not be at one time. And ſo other
uch lyke principles and common
rounds, in theſe and all other Sci-
nces, are to be demanded, granted,
& agreed vpon at the beginning, for
he better purſute and eſtabliſhment
f that which hath to follow, being
hings in themſelues, (as you ſee) ey-
her by nature, common ſence, or
expe-

experience, moſt cleere and manifeſt.

In Diuinity

And is not thys alſo in Diuinitie (trowe you) and in the affayres that we haue now in hand? yes truely, if wee beleeue S. Paule, vvho vvriteth thus to the Hebrues: *Credere oportet accedentem ad Deum, quia eſt, et inquirentibus ſe remunerator ſit.* Hee that is cõming towards God, muſt beleeue that there is a God, and that he is a rewarder of ſuch as ſeeke him. Beholde heere two principles, vvherein a man muſt be reſolued before hee can ſeeke or drawe vnto God. The one, *that there is a God*, and the other, *that the ſame God is iuſt, to reward euery man according to his deſerts.*

Heb. 11.

Two principles in Diuinity.

1

2

VVhich two principles or generall groundes, are ſo euident indeede of their owne natures, & ſo ingraffed by Gods owne hand, into the mind and vnderſtanding of euerie particuler man, at his natiuitie, (according to the ſaying of the Prophet: *the light of thy countenance is ſealed vpon vs (O Lord,)* that vvere not the tymes vvee liue in, too-too vvicked, and the ſhameleſſe induration of ſinners intollerable, vvee ſhould not neede to ſtand vpon the proofe of theſe points for confirmation of our cauſe that

Pſalm. 4.

e nowe intreate, of reſolution; but ther ſuppoſing and aſſuring our lues, that no reaſonable creature ly-ng, could doubt of theſe princi-les? ſhould purſue onely the conſi-eration of other things, that might yr vp our vvills to the performance f our duties towards this God that th created vs, & remayneth to pay ur reward at the end.

But for ſo much as iniquitie hath aduaunced her ſelfe at this day in e harts of many, as not onely to ontemne and offende their Maker, ut alſo to denie him, ſor patronage f their euill life, & for extinguiſhing e worme of their owne afflicted & oſt miſerable conſciences; I am nforced before all other thinges, to ſcouer this fond and foule errour f theirs, and to remoue alſo this re-ge of deſperate iniquity, by ſhew-g the inuincible veritie of theſe vo principles, the one depending f the other in ſuch ſorte, as the firſt eing prooued, the ſecond hath of eceſsity to follow. For if once it be anifeſt that there is a God, vvhich th care and prouidence of all thoſe hom he hath created & gouerneth, en muſt it enſue by force of all con-

The cauſe of thys Chapter.

If there be a God, hee is a iuſt re-warder.

cõsequence, that he is also to reward the same men, according to their good liuing and deserts of this life.

First then to proue this principle, *That there is a GOD*, I neede vse no other argument or reason in the world, but onely to referre each man to his own * sence, in beholding the world, whereof euery part and portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawne or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man lyuing, may read and vnderstand them.

* See Lactantius at large, in his booke of the workmanship of the world. The works of ỹ world doe declare the workeman.

In respect heereof sayde the Wise man so long agoe. That vaine and fooliſh were all those, who considering the works that are seene in the world; could not thereby rise to vnderstand the work-man. And he giueth this reason. *A magnitudine enim speciei creaturæ, cognoscibiliter poterit Creator horum videri:* For that by the greatnes of beautie in the creature may the Creator therof be seene and known. Which S. Paule confirmeth when hee sayth, that the inuisible thinges of God, may bee seene and knowne by the visible creatures of the

Wisd. 3.

Rom. 1.

rewar… e world. VVhich is to be vnder-
o they… ood in this ſence, that as a priſoner
s life. … a dungeon, may eaſily by a little
incipl… eame that ſhineth in at a chincke,
ede v… nceiue there is a Sun, from which
n in th… at beame deſcendeth: & as a Tra-
ch ma… iler in the wilderneſſe that falleth
ding th… on ſome channell or brooke, may
nd por… cend by the ſame to the Well or
epreſen… untaine: euen ſo, hee that behol-
r a fayr… eth and conſidereth the wonderfull
drawn… orks of this world, may therby con-
manifeſ… iue alſo, the wonderfull Artificer
s, as th… r work-man that made them.

ead an… If a man ſhould paſſe by Sea, in- A ſimili-
… ſome forraine, ſtrange, or ſauage tude.
e Wiſe… ountrey, where nothing elſe but
ine an… rds and beaſts doe appeare: yet if
conſide… e ſhould eſpie ſome exquiſite buil-
e in th… ng, or other worke of arte & rea-
e to vn… n in the place, he would preſently
d he gi… ſure himſelfe, that ſome men dwelt
line enim … had beene in that Countrey, for
er poteri … at ſuch things could not be done
t by th… beaſts or vnreaſonable creatures,
reature… en ſo in the view and conſiderati-
ene an… n of this world.

firmeth… If wee caſt our eyes vpon the hea- The hea-
inuiſibl… ns, we remaine aſtoniſhed with the uens teach
ene an… yracles that we behold: but who GOD.
tures o… ade them? vve ſee the skyes of ex-
th… ceeding

ceeding great highnes, distinguished with collours, and beautie most admirable; adorned with starres and Plannets innumerable, and these so qualified with their diuers, different and vnequall motions, as albeit they neuer moue or goe together, yet do they neuer gyue let or hinderaunce the one to the other, nor change their course out of order or season.

Iob, 28. *Quis enarrabit cœlorum rationem, et concentum cœli, quis dormire faciet?* VVho is able to declare the reason of these heauens, or vvho can make cease or sleepe the vniforme course of theyr motions, saith God to Iob. As who would say, that because no man or mortall creature can do this, therefore may wee imagine of what power and perfection their Maker is. VVhich King Dauid had done when hee pronounced, *Cœli enarrant gloriam Dei, et opera manum eius, annunciat firmamentum*, the heauens declare the glory of God, and the firmament dooth preach the workes of his hands.

The earth teacheth GOD. If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bigneſſe, distinguished with hilles and dales, woods and pa-

stures

ures, couered vvith all varietie of raſſe, hearbes, flowers, and leaues: noyſtened vvith Ryuers, as a body vith veynes, inhabited by creatures f innumerable kinds and qualities: nriched with ineſtimable and end-eſſe treaſures, and yet it ſelfe ſtan-ing, or hanging rather vvith all his veight and poyſe, in the middeſt of he ayre, as a little ball without prop r pyller. At which deuiſe and moſt vonderfull myracle, God himſelfe, s it were glorying, ſayde vnto Iob, *Where wert thou, when I layd the foun-lations of the earth? Tell mee if thou aue vnderſtanding, who meaſured it ut, or drewe his lyne vppon the ſame? Whereuppon are faſtened the pyllars of is foundation, or who layde the firſt cor-er-ſtone thereof.* *Iob*, 38.

If we looke neither vp nor down, ut caſt our countenaunce onely a-ide, vvee eſpy the Sea on each hand f vs, that enuironeth round about he Land. A vaſt creature, that con-ayneth more vvonders than mans ongue can expreſſe. A bottomleſſe gulfe, that vvithout running ouer, eceiueth all Riuers vvhich perpetu-lly doe flowe. A reſtleſſe fight and urmoyle of vvaters, that neuer re-poſe

The Sea ſheweth GOD.

poſe neyther day nor night. A dread
full, raging, and furious element, tha
ſwelleth and roareth, and threatnet
the Land, as though it vvould de
Ariſt. lib. de mirabilib. uoure it all at once. And albeit in ſi
tuation it be higher then the earth, a
the Phyloſopher ſheweth, and do
make aſſaults daily towards the ſam
with moſt terrible cryes, and vvaue
mounted euen to the skie: yet whe
it draweth neere to the Land, and t
his appoynted borders: it ſtayet
vpon the ſuddaine, though nothin
bee there to let it, and is enforced t
recoyle backe againe, murmuring a
it were, for that it is not permitted t
paſſe any further.

Of which reſtraint, GOD asket
Iob this queſtion. *Who hath ſhut v*
Iob. 38. *the Sea with gates, when hee breaket*
forth in rage as from his mothers womb
VVhereunto no man being able t
giue aunſwer, God aunſwereth him
ſelfe, in theſe words: *I haue limitte*
him with my bounds, and I haue ſet hi
both a doore and a barre, and haue ſai
vnto him, hetherto ſhalt thou come, an
ſhalt not paſſe further: heere ſhalt tho
breake thy ſwelling waues.

This in ſumme, is of things with-
out vs. But if we ſhould leaue theſe
an

nd enter to ſeeke God vvithin our lues, vvhether we conſider our bo- ies or our ſoules, or any one parte herof, we ſhall find ſo many ſtrange hings, or rather ſo many ſeas of mi- acles and wonders, that preach and each theyr Maker vnto vs, that wee hall not onely perceiue and ſee God oſt euidently, but rather (as a cer- aine old Heathen hath written) we hall feele and handle him in hys orks. VVhich kinde of ſpeech alſo Paule himſelfe doubted not to vſe, ffirming that God hath giuen ſpace o euery man in this life to ſeek him, *i forte attractent eum aut inueniant*, f perhaps they vvoulde handle him, r find him out. VVhich manner of vords doe ſignifie, that by conſide- ation of Gods creatures, and eſpe- ially of the vvonders in man him- lfe, vvee may come to ſee and per- eiue the Creator ſo cleere: that n a ſort wee may be ſayd to handle nd feele him. So ioyntlie doe all hinges concurre to the manifeſtati- n of their Maker: ſo manifeſtly and ffectually doe they teach, demon- rate, and paynt out God vnto vs? othing beeing ſo little, that decla- eth not his greatneſſe: nothing ſo great,

The things in man declare God.

Iamblicus de Miſt. cap. 1.

Acts. 17.

great, vvhich acknowledgeth not hi
ſoueraigntie: nothing ſo lowe, tha
leadeth vs not vp to behold his Ma
ieſtie, nothing ſo high, that deſcen
deth not to teach this verity.

It vvere a labour without end, t
goe about in this place to allead
what might be ſaide in the proofe o
this principle, *That there is a GOD*
ſeeing there vvas neuer yet learne
man in the world, eyther Gentile o
other, that acknowledged and con
firmed not the ſame, beeing driue
thereunto by the manifeſt euidenc
of the truth it ſelfe.

Olde Atheiſts.

If you obiect againſt me *Diagoras Protagoras, Theodorus, Cyrennenſis Bion Boryſthines, Epicurus,* and ſom
few others, that were open Atheiſt
and denyed GOD, I aunſwer, tha
ſome of theſe vvere vtterly vnlear
ned, and rather ſenſuall beaſtes tha
reaſonable men, and conſequentli
might deny any thing, according t
the ſaying of holy Dauid, *The foo
ſayd in his hart, there is no God.* O
thers, ỹ had ſome ſmack of learnin
rather ieſted at the falſhood of the
owne Paniſme Idols, than denie th
being of one true God.

Laertius lib. 2. et 4. de vit. Phyloſ.

Pſalm. 13. and 52.

But the moſt part of theſe men i
deede

eede, and ſuch others, as in old time ere accounted Atheiſts, denied not od ſo much in words, as in life and cts; ſuch as S. Paule called Atheiſts his dayes, that obeyed their bel- es, and followed their pleaſures in n & ſenſualitie, not vouchſafing to hinke of God in this life, (ſuch was e Epicure, & many other are at this ay of his profeſſion) but yet as Lac- ntius well noteth) when the ſame en came to bee ſober, and ſpake of dgement (as at theyr death or o- her time of diſtreſſe & miſery) they ere as ready to confeſſe God, as a- y other whaſoeuer.

Rom. 1. Phil. 3.

Lactan. lib. 3. inſtitu.

But for learned men, and people of ſcretion, ſobrietie, and iudgement, ere vvas neuer yet any (were hee w or Gentile) that doubted in this eritie, but had meanes of probati- ns to confirme the ſame, as more articularly in the reſt of this Chap- r ſhall be declared.

¶ Howe the Heathen prooued there was a God.

Section. 2.

AMong the Gentiles or Heathen people, thoſe men were alwayes

of moſt credite and eſtimation, that profeſſed the loue of wiſedom, & for that reſpect were termed Phyloſophers. Who beeing deuided into diuers ſorts & ſects, had 4. principal ſciences, wherof they made profeſsion, each one of theſe hauing other lower Science, comprehended vnder it.

Phyloſophers.

The firſt of theſe foure, is called Naturall Phyloſophy; the ſecond, Morrall; the thyrd, Supernaturall, or Metaphiſick; the fourth, Mathematick. And for the firſt three, they haue each one their proper meanes, & peculiar proofes, whereby to conuince that there is a GOD. The fourth, which is the Mathematique, for that it hath no conſideration at all, of the efficient or finall cauſe of things) vnder which two reſpects and conſiderations only, God may be known & declared vnto men in thys vvorlde) therefore this Science hath no proper mean peculiar to it ſelfe, for prouing this verity, as the other Sciences haue, but receiueth the ſame as borrowed of the former.

Foure principall Sciences.

The Mathematick proueth not GOD.

The Naturall Phyloſopher.

THe Naturall Phyloſopher among the Gentiles, had infinite arguments,

nents, to prooue by creatures, that here was a God, but all he reduced o three principall and general heads, hich he termed *Ex Motu, ex Fine, et Causa efficiente*. That is, arguments rawne from the Motions, from the nds, and from the Cause efficient of reatures that wee beholde; which armes the examples following shal ake cleere and manifest.

The argument of *Motion*, standeth pon this generall ground in philoophy, that *what soeuer is mooued, is oued of another*: Wherin also is obrued, that in the motions of creares, there is a subordination the ne to the other. As for example, hese inferiour bodies vpon earth; re mooued and altered by the ayre nd other elements: & the elements re moued by the influence and moon of the Moone, Sunne, and other eauenly bodyes; these Planets aaine are mooued from the highest rbe or Sphere of all, that is called *he first moueable*, aboue which wee n goe no further among creatures.

The first argument in Naturall philosophy. *Arist. lib. 7. et 8. phy.*

Primum mobile.

Now then asketh the Phylosopher ere, who mooueth this *first moueble*? For if you say that it moueth it lfe, it is against our former ground,

that *nothing is mooued in nature but of another.* And if you ſay that ſome other thing mooueth it, then is the queſtion againe, who moueth that other? and ſo from one to one, vntill you com to ſome thing that moueth, and is not moued of another, and that muſt needs be God, which is aboue all nature.

Plato, lib. 10 de legib. Ariſt. lib. 8. pyſic. cap. 5.

This was the common argument of Plato and of Ariſtotle, and of all the beſt Phyloſophers. And they thought it a demonſtration vnauoidable, & it ſeemeth they were admoniſhed of this argument by conſideration of the Clock, whoſe hammer when it ſtriketh, ſheweth the next wheele whereby it is moued, and that wheele ſheweth to another wheele, and ſo from one to one, vntill you come to him that was the firſt cauſe of motion to all the wheeles, that is, to the Clock-maker himſelfe.

An argument taken from the Clocke.

Ariſt. lib. de mundo.

Ariſtotle, to King Alexander, vſeth this prety ſimilitude. That as in a Quiar of Singers, vvhen the foreman hath gyuen the firſt tune or note, there enſueth preſently a ſweet harmonie, and conſent of all other voyces, both great and ſmall, ſharpe & meane; ſo God in the creation of the

this world, hauing giuen once the first push or motion to the highest heauen, called *Primum mobile*, there ensueth vppon the same, all other motions of heauens, plannets, elements, and other bodies, in most admirable order, concord, & congruety, for conseruation and gouernment of the whole. And thus is God proued by argument of motion. A similitude.

The other two arguments *of the End, and of the Cause efficient of creatures*, are made euident in a certaine manner, by this that hath beene spoken of motion. For seeing by experience, that euery thing brought forth in nature, hath a peculier end, appoynted whereto it is directed by the selfe same nature, (as we see the bird is directed to build her neast by nature, the Foxe to make his den, and so the like in all other creatures,) the Philosopher asketh here, what thing is that that directeth nature herselfe, seeing each thing must haue somewhat to direct it to his end? And no aunswere can be made, but that the Director of Nature, must be something aboue nature, which is GOD himselfe. This argument of the *finall End*, is most excellently handled, by The second argument of Naturall philosophy.

Phylo lib. de opific. mund. The third argument of Naturall philoſophy.

Phylo Iudeus, in his learned treatiſe *of the workmanſhip of the world.*

From the *Cauſe efficient*, the Philoſopher diſputeth thus. It is euident by all reaſon, in reſpect of the corruptions, alterations, and perpetuall motions of all creatures, that thys world had a beginning, & * all excellent Phyloſophers that euer were, haue agreed therupon, except Ariſtotle, who for a time held a fantaſy that the world had no beginning, but was from all eternity; albeit at laſt in his old age, he confeſſed the contrary, in his booke to King Alexander.

* *Vide Plutarch de placetis phyloſ. Ariſt. lib. 8. phyſ. et lib. de Gen et corrup. Ariſt. lib. de mund. Et vide Ploti. lib. de mun.*

This then being ſo, that this world had a beginning, it muſt needes follow alſo, that it had *an efficient cauſe.* Now then is the queſtion, who is that *efficient Cauſe* that made the world? If you ſay, that it made it ſelfe, it is abſurd, for how could it haue power to make it ſelfe, before it ſelfe was, and before it had any being at all? If you ſay, that ſomething within the world, made the world: that is, that ſome one part of the world, made the whole: this is more abſurd; for it is, as if a man ſhould ſay, that the finger (& this before it was a finger, or part of ỹ body) did make the whole body.

Wher-

Wherefore vvee muſt confeſſe by force of thys argument, that a greater and more excellent thing, than is the whole world put together, or thē any part thereof, made the world, & was the *Cauſe efficient* of the frame that we ſee; and this can be nothing elſe but GOD, that is aboue the world. So that heereby we ſee, howe many wayes the Naturall Phyloſopher is fraught with arguments, to proue there is a God, and that by reaſon onely, without all light or aſsiſtance of fayth.

The Metaphiſicke, and his argument.

BVt the Metaphiſicke, or Supernaturall Phyloſopher among the Gentiles, as he to whom it appertained moſt in ſpeciall to handle theſe high and ſupernaturall affayres, and many more arguments and demonſtrations, to proue and conuince the being of one God.

And firſt of all hee ſayde, that it could not ſtand vvith any poſsibility in his Science, that *Ens finitum*, a thing finite, or cloſed within bounds or limits, (as this world, and euery creature therin is) could be, but from The firſt argument in Metaphiſicke.

some Maker or Creator. For (sayth he) the thing that in it selfe is not infinite, hath his bounds & lymits, and consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, wee must of necessitie imagine some infinite supreame Creator or Maker that limited these creatures, euen as wee see that the Potter (at his pleasure) gyueth boundes and limits to the pot that he frameth.

Thys argument the Metaphisicke confirmeth by a ruled principle in his Science. *That euery thing which is by participation, must be reduced & referred to some other thing, that is not by participation, but of it selfe.* And hee calleth *a thing by participation*, which is not in the fulleſt or higheſt degree of perfection in his kinde, but may haue addition made vnto it. As for example; water, or any thing els that is heated by fire, is hote by participation, and not of it selfe, for that it may alwayes be hoter, & haue addition of heate made vnto it; but fire is hote of it selfe, and not by participation, for that it hath heate in the higheſt

A maxime in Metaphisicke.

Ariſt. lib. 8, metaphi. c, 2,

higheſt degree, and in that kinde can receiue no addition, wherefore the heate of all other thinges, which are hote by participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

Now then (ſayth the Metaphiſick) we ſee by experience, that all the creatures and parts of thys worlde, are *thinges by participation onely*, for that they are infinite in nature, and haue limitations in all theyr perfections, and may receiue additions to the ſame, and conſequently, they muſt of neceſsitie be referred to ſome higher cauſe that is infinite in perfection, & conſiſteth of it ſelfe alone, without participation from others: and this is God, who being abſolute, endles, and without all limitation of perfection in himſelfe, deriueth from his owne incomprehenſible infinitneſſe, certaine limited natures and perfections to euery creature: which perfections in creatures, are nothing elſe but little particles, and participations of the bottomleſſe ſea of perfections in the Creator, whereunto they are to be referred and reduced, as the beame to the Sunne, and the brooke to the Fountaine.

How all creatures are by participation of God.

The ſecond argument in Metaphiſick. Mulii-tude.

A ſecond argument vſeth the Metaphiſicke, grounded vpon certain rules of vnity, whereof one principle is, *That euery multitude or diſtinction of things, proceedeth from ſome vnity, and from his Fountaine.*

Plato in Parmem.

This he ſheweth by many examples of things in this world. For we ſee by experience, that the diuers motions or mouing of ỹ lower Spheres or bodies celeſtiall, do proceed of the mouing of one higheſt Sphere, & are to be referred to the ſame, as to theyr Fountaine. Many Riuers are reduced to one well or of-ſpring: innumerable beames to one Sunne: & all the boughs of a tree to one ſtock.

Primum mobile.

Microcoſmos.

In the body of Man, which for his beauty and varietie, is called the *little world*: the veines which are without number, haue all one beginning in the Lyuer, the arters, in the hart, the ſinowes, in the braine. And that which is more, the infinite actions of lyfe, ſence, and reaſon in man, as generations, corruptions, nouriſhments, diſgeſtions, & alteration; feeling, ſmelling, taſting, ſeeing, hearing, mouing, ſpeaking, thinking, remembring, diſcourſing, and ten hundred thouſand particular actions, operations

The infinite things that proceede from the ſoule.

tions and motions beſides, vvhich are exerciſed in mans body, vnder theſe or other ſuch names and appellations; all theſe (I ſay) being infinite in number, moſt admirable in order, and diſtinct in euery theyr office and operation, doe receiue notwithſtanding theyr beginning from one moſt ſimple vnitie, and indiuiſible ſubſtance, called the ſoule, which produceth, gouerneth, and directeth them all to ſo innumerable, different and contrary functions.

By thys concludeth the Metaphyſick, that as among the creatures, we finde thys moſt excellent order and connexion of thinges, vvhereby one bringeth forth many, & euery multitude is referred to his vnity; ſo much more in all reaſon, muſt the whole frame of creatures contayned in the world, (wherein there are ſo many millions of multitudes with their vnities) be referred to one moſt ſimple & abſtract vnitie, that gaue beginning to them all, and this is God.

A third argument vſeth the Metaphiſick, deriued from the ſubordination of creatures in this world, which ſubordination is ſuch, & ſo wonderfull, as we ſee no creature by nature ſerueth

The third argument Metaphiſick. Subordination.

ſerueth it ſelfe, but another, and altogether doe conſpyre in ſeruing the common. VVee ſee the heauens do moue about cõtinually without ceaſing, & this not to ſerue thẽſelues, but inferiour creatures, leſſe excellent thẽ themſelues. Wee ſee the water moyſteneth the ground, the ayre cooleth, openeth, & cherriſheth the ſame, the Sunne heateth and quickneth it, the Moone and ſtarres poure forth their influence, the windes refreſh it, and all thys not for themſelues, but for other. The earth againe, that receyueth theſe ſeruices, vſeth not the ſame for herſelfe, or for her ovvne commodity, but to bring forth graſſe where-with to feede Cattell, & they feede not for themſelues, but to giue nouriſhment vnto man.

A ſimilitude.

Now then (ſaith the Metaphiſick) if a man that ſtood a farre off vpon a Mountaine, ſhold ſee in a field vnder him, a great, huge, and maine Armie of Souldiours, moſt excellent, well appointed, each one in order agreeing vvith the other, deuided into Ranks, Squadrons, Compánies, & Offices, ſubordinate the one to the other by degrees, and yet all tending one way, all their faces bent vpon one

one place, all mouing, marching, and turning together, all endeuouring with alacritie towardes the performance of one cómon ſeruice by mutuall aſsiſtance, without diſſention, diſcord, difference, or clamor, he that ſhoulde ſee thys (ſaith the Metaphiſicke) as hee coulde not but imagine ſome Generall high Captaine to be among theſe Souldiours, whom all obeyed, & frō whoſe ſupreame commaundement & order, this moſt excellent ſubordination, agreement, & vnion proceeded, ſo much more, vppon conſideration of the former coherence, conſent, and miraculous ſubordination of creatures among themſelues in theyr operations, muſt vve inferre, that they haue ſome generall commaunder ouer them all; by whoſe ſupreame diſpoſition, each creature hath his charge & peculiar taske appointed, which he muſt performe, for the common and vniuerſall ſeruice of the whole.

The fourth reaſou or argument alleadged by the Supernaturall Phyloſopher, is, of the meruailous prouidence, arte, & vviſedome, diſcouered in the making of euery leaſt creature vvithin the vvorld. For ſeeing there

The fourth argument in Metaphiſick. Prouidence.

there is nothing so little, nothing so base or contemptible, vvithin the compasse of thys heauen that coue reth vs, but if you consider it, yo finde, both arte, order, proportion beautie, and excellencie in the same thys cannot proceed of Fortune, a foolish * Lucrecius and some othe woulde haue it, for that Fortune i casualty without order, rule, or certaintie, and therefore needes it mus come from the wisedom and prouidence of some omnipotent Creator.

* Lucretius made diuers bookes against the workmanship of the world.

If you take a flye, or a flea, or a leafe from a tree, or any other, the least creature that is extant in the world, and consider the same attentiuely; you shall finde more myracles, then partes therein: you shall finde such proportion of members, such varietie of colours, such distinction of offices, such correspondence of instruments, & those so fit, so well framed, so coherent, and so subordinate; as the more yee contemplate, the more ye shall meruaile, neyther is there any one thing in the vvorlde more effectuall, to drawe a man to the loue and admiration of his Creator, then to exercise himselfe often in thys contemplation, for if hys

his heart bee not of ſtone, this will moue his affection.

We read of Galen, a prophane and very irreligious Phiſitian, vvho as himſelf confeſſeth in a certain place, taking vppon him to conſider of the parts of mans body, & finding much wiſdome in the order, vſe, and diſpoſition of the ſame, ſought firſt to giue the praiſe & glory therof to nature, or to ſome other cauſe than to God. But in proceſſe of time, beeing oppreſſed (as it were) with the exceeding great wiſdome, cunning & prouidence, which he diſcouered in euery leaſt parcell & particle of mans body, wherein nothing was redundant, nothing defectiue, nothing poſſible to be added, altered, or better deuiſed; he brake forth into theſe words: *Compono hic profecto canticum in Creatoris noſtri laudem, quod vltra res ſuos ornare voluit, melius quam vlla arte poſſent.* Heere truely doe I make a ſong in prayſe of our Creator, for that of his owne accord it hath pleaſed him to addorne and beautifie his things better, than by any art poſſible it could be imagined.

Galen, lib. 5, de vſu part.

Lib. 3. de vſu. par.

Heereby then doth the Metaphyſicke gather and conclude moſt euidently,

dently, that there is a God, a Creator, a moſt wiſe and powerfull artificer, that made all things ſuch a one, as exceedeth all boundes of nature, & of humaine ability. For if all the world ſhould ioyne together, they could not make ỹ leaſt creature that we ſee in this world. He concludeth alſo, that the fore-ſight & prouidence of this Creator is infinite, for things to come in all eternitie; and finally, that his wiſdom and cogitations are inſcrutable. And albeit ſometime he reueale vnto vs ſome part therof, yet often againe wee erre therein. For which cauſe, a wiſe Heathen Platonick concludeth thus, after long ſearch about theſe affayres. I will praiſe God (ſaith he) in thoſe things I vnderſtand, and I will admire him in thoſe things which I vnderſtand not. For I ſee that my ſelfe oftentimes, do things wherin my ſeruants are blind & conceiue no reaſon. As alſo I haue ſeene little chyldren, caſt into the fire Iewels of great price, and theyr Fathers writings of great learning and wiſedome, for that they were not of capacity to vnderſtand the value, and worthines of the thing.

A wonderfull ſpeech of a Heathen.

Plotin. lib. de proui.

One argument more wyll I alledge

dge of the Metaphiſick, grounded upon the immortality of mans ſoule, which immortalitie is prooued with one conſent of all learned men, (as Plato alledgeth) for that it is a ſpirit and immateriall ſubſtance, vvhoſe nature dependeth not of the ſtate of our mortall body, for ſo by experience wee ſee daily, that in old men & withered ſickly bodies, the mind and ſoule is more quick, cleere, pregnant, and liuely then it was in youth, whē the body was moſt luſtie. The firſt argument in Metaphiſick immortalitie of the ſoule. *Plato lib, 10 de Repub.*

The ſame is alſo prooued by the vnquēchable deſire which our minde hath of learning, knowledge, vviſedome, and other ſuch ſpirituall and immateriall things, wherin her thirſt by nature is ſo great, as it cannot be ſatiſfied in thys lyfe, neyther can the obiects of ſence & bodily pleaſures, or any other commoditie or delight of thys materiall vvorld, content or ſatiate the reſtleſſe deſire of thys immateriall creature. Which is an euident argument to the Phyloſopher, that ſome other obiect and contentation is prepared for her in another worlde; and that of ſuch excellencie and ſupereminent perfection, as it ſhall haue in it all wiſedome, all learning, When the deſire of our ſoule ſhall be ſatisfied.

ning, all knowledge, all beautie, & all other causes of loue, ioy, & contentation, wherin our soules may rest for euer.

Thys beeing so sayth the Philosopher) that the soule & minde of man is immortall, of necessitie it most ensue, that an immortall Creator sent the same into our bodies, and that to him againe it must returne after her departure from thys life heere. Thys was the true meaning indeede (howsoeuer some latter interpreters haue misvnderstood the same) of the auncient doctrine of olde Philosophers, which Plutarch alledgeth out of Pythagoras and Plato; affirming that all particuler soules of men, came from one generall and common soule of the whole world, as sparkles from the fire, and beames from the common Sunne; and that after their seperation from theyr bodyes, they shall returne againe to that generall soule, called *Anima mundi*, the soule of the world (for that it giueth life & being to the world) & so to remain vvith that generall soule eternally.

Themist. in lib. de anima.

Plut. de placit phylos.

The meaning of old Philosophers touching *Anima mundi.*

This was the doctrine of old Philosophers, which seemed indeede to haue beene nothing els, (though de-

liuered

eliuered in other ſpeeches) but that
hich Salomon himſelfe affirmeth
playner wordes, *Et ſpiritus redibit*
d Deum, qui dedit illum: & our ſoule *Eccle.12.*
r ſpirit ſhal return to God that gaue
vnto vs. And this may ſuffice for a
aſt of that which the Metaphiſick or
upernaturall Phyloſopher can ſay,
r proofe that there is God.

The Morrall Phyloſopher.

Here remayneth yet a third part
of humaine wiſedome or phylo-
ophy, called Morrall, whoſe reaſons
nd arguments for proofe of this
eritie, I haue of purpoſe referred to
he laſt place, for that they be more
laine and eaſie then the former, and
ore ſenſible to the capacity of eue-
e ſimple and vnlearned Reader.

For firſt of all, hee obſerueth in The first argument of Morral phiſophy.
he very natural inclination of man,
be his manners otherwiſe neuer ſo
ill) that there is a certain propenti-
n and diſpoſition to confeſſe ſome
O D or Deitie; as by example he
rooueth in all Nations, were they
euer ſo fierce or Barbarous, yet al-
yayes confeſſed they ſome God by
nature,

nature, though no man did teach
inſtruct them therin. The ſame is c
firmed by the cõmon vſe of all He
*Tertullian handleth this poynt exceedingly in Apolog. thens, in * lifting vp theyr eyes a
hands to heauen, in any ſuddaine
ſtreſſe that commeth vppon the
Which importeth that nature herſ
hath ingrafted this feeling, that the
is a God. Yea, further he alledget
that by experience of all ages, it ha
been proued, That Atheiſts thẽſelue
that is, ſuch men, as in their health
proſperity, for more liberty of ſi
full life, would ſtriue againſt the be
ing of any God; when they came
die, or fall into any great miſery, th
of all other men, would ſhew ther
ſelues moſt fearefull of this God,
Seneca, lib. 1. de ira Suet. in Calig. Seneca declareth, and as Sueton
ſheweth in the example of Caligul
VVhich is a token, that theyr co
ſcience inforced them to beleeue
God-head.

The ſaying of Zeno, touching the death of Atheiſts. Nay, Zeno the Phyloſopher w
wont to ſay, that it ſeemed to him
ſubſtantiall proofe of this veritie,
heare an Atheiſt at his dying da
preach God frõ a payre of gallowe
or rather ſuch place of miſery, (wh
he asked God & nature forgiuene
than to heare all the Phyloſophers
th

worlde diſpute the poynts; for
t at this inſtant of death and my-
ie, it is lyke, that ſuch good fel-
wes doe ſpeake in earneſt and ſo-
etie of ſpyrit, who before in theyr
ntonnes, impugned God, eyther
vanitie, ambition, ſenſualitie, or
ſimulation.

Now then, when the Morrall Phy-
ſopher hath prooued by this natu-
l inclination of man, that there is
God, which hath imprinted in vs
ch a feeling of himſelfe, as no con-
ience can denie him, when it com-
eth to ſpeak ſincerely: thē ſteppeth
a degree further, and proueth that
ys God which is acknowledged,
n be but one; for that if hee be a
od, he muſt be infinite, and if he be
finite, he can haue no companion,
r that two infinite thinges cannot
and together, vvithout impeach-
ent the one of the others infinity.

The reaſon why there can be but one God.

Hee proueth the ſame by the cu-
ome of the moſt Gentiles, who (as
actantius well noted in his tyme)
hē they ſwore, or curſed, or praied,
r wiſhed any thing hartily, (eſpeci-
lly in affliction, that lighteneth the
nderſtanding,) theyr faſhion was
o ſay, God, and not the Gods. And

Lact. lib. 2. diui. inſtit. cap. 2.

Deus et non Dij.

for

for the learneder ſort of them, how ſoeuer they diſſembled, and apply themſelues outwardly to the error the common people, yet in earne they neuer ſpake of more thē of on God, as Plato ſignifieth of himſel to Dioniſius King of Sicilie, in a ce taine Letter, wherein he gaue him ſigne when hee ſpake in earneſt, an when in ieſt. *Hinc diſces tu, ſcribam e ſerio, nec ne: cum ſerio, ordior Epiſtola ab vno Deo, cum ſecus, a pluribus.* B this ſigne ſhall ye knowe whether write in earneſt or not: For when write in earneſt, I begin my Lette with one God, and when I write no in earneſt, I doe begin my Letter i the name of many Gods.

Plato Epiſt. 13, ad Dyoniſ.

Iulian the Apoſtata, in his three moſt ſcornfull Bookes that he wrote againſt vs Chriſtians, (whom contemptuouſly he called Galileans) endeuouring by all his meanes to aduance and ſet foorth the honour o Paganiſme, alledgeth this Plato for chiefe pyller and father thereof, and dareth preferre him with our Moſes: and yet you ſee what hee teſtifieth of himſelfe. And that this was his perpetuall opinion, three of hys moſt worthy Schollers, I mean three of

Cyrillus lib. 2, con. Iuli.

Plotin, Ennea. 1, lib. 8, 1, 2, et En. 6. lib. 4. capit. 12, 3, 4.

the moſt learned that euer profeſ- *Porph. lib. 2, de abſt. et lib de occa cap. 21, Procl. in theolo. Platon. et lib. de animat et Dæm. 1, 31. 42, 53,* Socrates. *Apuleius Alegus, et Laerti in vita Socratis.*

the Platonick ſect, Plotinus, Porrius, and Proclus, all Heathens mſelues, do teſtifie & proue in dis parts of theyr workes, aſſuring, t both they and their maſter Plaeuer beleeued indeed but onelie e God. And as for Socrates, that s Platos Maiſter, and pronounced the Oracle of Apollo, to bee the ſeſt man in all Greece, the world oweth that hee was put to death ieſting at the multitude of Gods ong the Gentiles.

Ariſtotle that enſued after Plato, gan ỹ ſect of Peripateticks, & was an ſo much gyuen to the ſearch Nature, as in many things he for- the Author of Nature, or at leaſt ſe, he treated little & very doubtly thereof, yet in his old age, when e came to write the booke of the orld to K. Alexander (which booke Iuſtine the Martyr eſteemed great- , and called it the Epitome of all riſtotles true phyloſophy) he reſolth the matter more cleerely, ſayg thus of God, *Hee is the Father of ods & men, he is the maker & conſerr of all things that be in the world.* And he addeth further in the ſame place,

Ariſtotle & the Peripateticks.

Iuſtin in Apolo.

Ariſt. lib. de mundo.

Theo. in metaph. Alex. Aphrod. lib. de prouiden.

place, that the multitude of man Gods was inuented to expresse t power of this one God, by the mu titude of his ministers; so that he maketh all Gods to be seruaunts be sides onely one. Which sentence o their master, Theophrastus & Aphro diseus, two principall Peripatetick doe confirme at large.

Zeno & the Stoyckes.

Zeno the chiefe and Father of th Stoicks was vvont to say, (as Aristo tle reporteth) that, *eyther one God,* o *no God.* Which opinion is auerred e uery where, by Plutarch and Senec two most excellent Writers, & gre admirers of the Stoick seueritie. An before them, by Epictetus a man o singuler account in that Sect, vvho words vvere esteemed Oracles. *D cendum ante omnia, vnum esse Deum omnia regere, omnibus prouidere.* Be fore all things (sayth he) we must a firme that there is one God, and th thys God gouerneth all, and hat prouidence ouer all.

Plut. de oracul. defect. de tranc. de quest. Plat. Seneca de vita beat. de prouid. in Epist. Epict. apud. Arianum.

The Academicks.

As for the Academiks, who mad the fourth deuision or sect of Phylo sophers, it is sufficient vvhich I hau mencioned before, that Socrate theyr founder, was causèd to dye fo his opinion in this matter; albeit i seeme

eeme, that ſuch as inſued in that ſect, whoſe profeſsion was to diſpute and doubt of euery thing, * came at length, by theyr much iangling and diſputing, to beleeue and holde nothing. Whereof Cicero himſelfe may be an example, who in his Bookes *De natura Deorum*, foloweth ſo farre the Academicall vaine of doubtfull diſputing to and fro, about the nature of Gods, as he may ſeeme (and ſo did he to diuers Chriſtians of the Primitiue Church) to bee very irreſolute whether there were any God or no. Albeit in the end hee make newe to conclude very plainely and peremptorily with the Stoicks.

* So in thys time of varietie of Sects.

Arnob. contra gentes.

All the foure ſects of Phyloſophers then, who in theyr tymes bare the credite of learning & wiſedom, made profeſsion of one God, when they came to ſpeake as they thought. But if we aſcend vp hier, to the daies before theſe ſects began, that is, to Pythagoras, * & Archytas Tarentinus, and before them againe, to Mercurius Triſmegiſtus, that was the firſt patient of Phyloſophie to the Egiptians; we ſhall finde them ſo reſolute and plaine in thys poynt, as no chriſtian can be more. Wherfore he that

All old philoſophers acknowledged one God.

* *Vide apud Plutarch de placitis phyloſo. Triſm. in Pæmand. et in Aſclep.*

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages: let him reade but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and seconde Bookes against the Gentiles, and he shall remaine satisfied.

The recollection of the first argument in Morral philosophy.

Thys then is the Morrall Phylosophers first argument, the inclination of al people to beleeue a God-head: the instinct of nature to confesse it: the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and vvise men, in applying this God-head not to many, but to one onely, that made thys world, and gouerneth the same.

Trismeg. in Pœman. cap. 2, 3, 4, 5, 6, &c.

In Asclep. 1. 2, 6, &c.

Non hominibus, non demonibus, non Dijs ipsis, quos non naturæ ratione, sed honoris causa Deos nominamus. We attribute not the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselues, for that vvee call them Gods, not in respect of theyr natures, but for honours sake. That is, wee call them Gods to honour them for theyr famous acts, and not for that we think

them

hem in nature true Gods. VVhich
icero confirmeth in these wordes;
he life of man, and common custome
ath now receiued, to lift vp to heauen by
ame and good will, such men as for their
enefits are counted excellent. And here-
ence it commeth that Hercules, Castor,
ollux, Aesculapius, and Liber, are now
ecome Gods, and heauen almost is filled
ith mankinde.

Cicero hys opinion of the multitude of Panyme Gods howe they were made.

The second argument of Morrall
hiloſophy, is, *De vltimo fine, et ſum-*
o hominis bono: that is, concerning
he laſt end of man, and of his high-
ſt or ſupreame felicity, whereby the
eeing of God is alſo confirmed.
nd albeit I haue ſayd ſomewhat of
nans end before: yet that which in
his place I am to adde, is more pro-
er and peculier to Morrall Phylo-
ophy. For as other Sciences may, &
oe conſider the finall ends, of other
reatures, which are dyuers, and yet
ll concur for the ſeruice of man: ſo
his Science of Morrall Phyloſophy,
oth properly conſider the finall end
f man himſelfe, calling it, *ſummum*
onum, his greateſt and higheſt hap-
ineſſe, where-vnto he was created,
nd where-vnto hee tendeth in thys
fe, and wherein he reſteth and repo-

The ſecond argument in Morral phiſophy.

seth, without further motion or appetite, when he hath obtayned it.

For better vnderstanding wherof it is to be cõsidered, that euery thing in this world, hath some particuler end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtayned. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be stayed) vntill it come thether. On the contrary, fire, reposeth no where, (except it be restrayned) vntill it mount about the ayre to his peculier and narurall place of abode, where, of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe reposeth.

Euery thing in this world hath a naturall desire to his end.

In beastes likewise we behold, that they haue a desire to fill their bellies, and to satis-fie theyr other sences, which beeing satis-fied they remaine contented, and desire nothing els, vntill the same appetite of sence vvant his obiect againe. VVhereby we perceiue, that sensuality of contentation

The felicity of beasts.

of

of the ſences, is the finall end deſired of beaſts, and theyr very *ſummum bonum*, or ſupreame felcity.

But in man, albeit for maintenance of the body, there be this appetite alſo to ſatisfie his ſences, according to the lower proportion of hys minde, that is called *ſenſatiue*, yet according to the higher part of his mind, whoſe name is *reaſon*, or the reaſonable part, (which is the onely part indeed, that is peculier to man, and diſtinguiſheth hym from vnreaſonable beaſtes,) he hath an appetite of ſome more high and excellent obiect, then is the contentation of theſe ſences: for that by experience wee ſee and feele, that oftentimes when the ſences be all ſatisfied, yet is the mind not quiet, which argueth, that ſenſuality, or ſenſual delectation, is not our *ſummum bonum*, wherein our mind muſt reſt, and enioy her felicity.

Heereupon haue Philoſophers and wiſe men fallen to diſpute in all ages, what ſhould be the finall felicity and *ſummum bonum* of mankinde? And Cicero ſayth, that this poynt is, *Cardo totius philoſophiæ*, the very book or hynge whereupon all philoſophie hangeth. For that this being once

Cic. lib. defi. bonorum & malorum.

found out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & happines. And therfore about this point there hath been maruellous contention and fight among Phylosophers, the Stoicks refuting the Epicures, and Perripatetiques refuting againe the Stoicks: and the Platonickes, (who went neereſt the trueth) impugning and refuting both the one and the other. and this diſſention went ſo far foorth, the one part aſſigning one thing, and the other another, to bee this felicitie or *ſummum bonum*, that Marcus Varro, a moſt learned Romaine, gathered two hundred, foure-ſcore, and eight different opinions (as S. Auſtine noteth) about thys matter.

The cõtention of Philoſophers about the felicity of man.

Aug. lib. 19, de ciuit. ca 1.

And finally, when all was ſayd and examined, Plato found, that nothing which might be named or imagined in this lyfe, could bee the felicitie or *ſummum bonum* of man, for that it could not ſatiſfie the deſire of our mind. And therfore he pronounceth this generall ſentence. *It is impoſſible that men ſhould finde theyr felicitie or ſummum bonum, in thys lyfe, ſeeke what way they will: but in the next life with*

The ſẽtence of Plato in Phædon.

vithout all doubt it muſt be found. The eaſon of which ſentence and deter-mination vvas, for that Plato was a-ble to refute any thing, that the o-ther Phyloſophers dyd or coulde name, to bee our felicitie and finall end in thys life, were it riches, ho-nors, pleaſures, morral vertues, or o-ther like which each ſect did aſsigne.

As for example, hee proued that riches could not bee our *ſummum bo-num* or happineſſe, for that they are vncertaine, vndurable, vaine, varia-ble, and things that bring with them more danger oftentimes & trouble of minde, then pouertie dooth. Ho-nours hee refelled, for that beſides theyr vanitie, they depende of the mouth & minds of other men, who are changeable and inconſtant. Plea-ſures of the body, and voluptuouſ-nes, for that they are common to vs with Beaſtes, and alwayes haue an-nexed their ſting, and diſconteutati-on, when they are paſt. Morrall ver-tues, for that they conſiſt in a certain perpetuall fight & war with our own paſſions, which neuer giue vs reſt or repoſe in this life. Finally, whether ſoeuer we turn our ſelues, or what ſo euer vvee lay our hands vpon in this

How no-thing in this life can be our felicity.

life, to make our felicitie or *ſummum bonum*, it fayleth vs (ſaith Plato) neither giueth it any durable contentation to our mind, wherefore this felicitie is to be ſought and obtayned in the life to come.

How farre Morral philoſophy reacheth in determining mans felicitie.

Thus farre arriueth Morrall phyloſophie by reaſon, to prooue, that mans felicitie or finall end, cannot be in any thing of this life or worlde. It proueth alſo by the ſame reaſon, (as in part it hath been touched before) that this felicitie of our minde in the life to come, muſt be a ſpirituall and immateriall obiect, for that our mind and ſoule is a ſpirit; it muſt bee immortall, for that our ſoule is immortall. But what? goeth yet humaine phyloſophy any further? or can Plato aſſigne the particuler point wherin it ſtandeth? Heare his words and confeſſe that not vvithout reaſon he was called Diuine. In this it conſiſteth (ſayth he) *Vt coniungamur Deo, qui omnis beatitudinis faſtigium, meta, finis.* That we be ioyned to God, who is the top, the butt, and the end of all bleſſednes. And can any Chriſtian (think you) ſay more then this? Yet harken vvhat a ſcholler of hys ſayth, for explication of his maiſters ſen-

Plato in Phædon,

entence : *Supremus hominis finis, ſupremum bonum, id eſt Deus.* The finall end of man whereto he tendeth, is a ſupreame or ſoueraigne good thing, and this is God himſelfe. By which words wee ſee, that theſe Heathens by the ende of man could finde out God, vvhich vvas the ſecond argument propounded in Morrall Phyloſophy. *Plotin. Enn. 1, lib. 4, ca. 1.*

A third argument vſeth the Morrall Phyloſopher, for proofe of God, (which ſhall be the laſt I will alledge in this place) deduced from conſideration of good and euill, vice & vertue, and eſpecially of the rewarde, which by nature, reaſon, and equity, is due to the one: as alſo, of the puniſhment belonging to the other. The third argument in Morrall phyloſophy touching reward and puniſhment

For (ſaith he) as in all other things, creatures, and actions of this world, that paſſe from the Creator, wee ſee proportion, order, iuſtice, wiſedome, and prouidence obſerued; ſo, much more muſt we aſſure our ſelues, that the ſame is obſerued in the ſame Creators actions and proceeding towards man, that is the cheefe and principall of all other his creatures.

Now then we ſee and behold, that all other creatures are directed to

theyr ends by nature, and do receiue comfort and contentation so long as they holde that course: and losse, disease, and griefe, as soone as they breake and swarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, wherby hee may eyther direct hys way to the same by vertue, or run astray by following of wickednes. Whereupon it ensueth, that in all equitie and iustice, there must remaine reward for such as do well, and follow the right path assigned them to theyr end and felicitie, vvhich is by good lyfe: and punishment for the other that abandon the same, for pleasure and sensuallitie.

But we see in this world, (sayth the Phylosopher) that most wicked men doe receyue least punishment: and many there be, (as Princes and high Potentates) whose lyues and actions, be they neuer so vicious, yet are they aboue the correction of mortal men: and many poore men on the contrarie part, who for theyr vertue, patience, and honesty, receiue nothing in this lyfe, but enuie, malyce, contempt, reproch, despite, and oppression.

ſion. * VVherfore (ſaith hee) eyther wanteth there prouidence & equitie in the gouernment & diſpoſition of theſe affayres, which we ſee not to want in things of leſſer moment: or els muſt there bee a place of puniſhment & rewarde in the life to come, vpon the ſoules of ſuch as part from hence, and a iuſt & powerfull Iudge to make recompence of theſe inequalities and iniuſtices permitted in thys vvorlde. Which Iudge can be none but the Creator himſelſe.

* See of this matter Socrates in Apolog.

Plato in Cratil. et in Gorgia. et in Phæd. et in lib. 10. de gibus. Plutarch. de Sera numinis vindicta & others.

And ſo hetherto haue I declared how euery particuler Science among the Gentiles, had particuler meanes and vvayes to demonſtrate God by contemplation of his creatures, and by force of reaſon, which no man could deny.

Now remaineth it to ſhewe, how the Iewe or faythfull Iſraelite before Chriſtes appearance in the fleſh, was able to confirme thys veritie to a Heathen, which ſhall bee the ſubiect of the Section following.

¶ How

¶ How the Iewes were able to proue God.

Section. 3.

The people of Israell Gods partage.

THE people of Israell, that for many yeres & ages, were the peculiar people and partage of God, as they dwelt inuironed vvith Gentiles of each side, that impugned theyr religion & worshipp of one God, and had many weak-lings among themselues, that vvere often tempted to doubt of the same Religion, by the example of so many Nations, and Countryes about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people, diuers forcible proofes, & most reasonable arguments peculiar to themselues, (besides the gyft of faith, or any other demonstration that hetherto hath beene alleadged) to confirme their bretheren in ỹ beleefe of one God, & to conuince all Atheists or infidels in the world.

Diuers thinges wherby the Iewes shew God.

And albeit theſe proofes vvhich they vsed were many, as the creation of the world by one God; the deuiding of the Hebrue Religion from the

he beginning; the conuerſation of God with Abraham, of whom the Iewes deſcended: the myraculous deliuering of that nation from Egipt the Law receiued from Gods owne mouth by Moſes: the ſtrange entetance of the Iewes into the Land of Promiſe; the extinguiſhing of the Gentiles, vvhich before inhabited there; the errection of the Ievviſh Monarchie and protection thereof againſt all Nations; the miraculous deedes and ſayings of Prophets; and a thouſand reaſons beſides, which confirme moſt euidentlie, that the Iewes God, was the onely tru God, yet for that all theſe thinges and ſayings vvith an Infidell, had no more credite, then the vvritings or Scriptures wherein they were recorded; heerby it came to paſſe, that al which a Iew could ſay for proofe of God, more then a Gentile, depended only vpon the authority of his Scriptures; and for this cauſe hee referred all his proofes and arguments to make euident the truth and certainty of theſe Scriptures, which thing once performed, the beeing of one God cannot be called into controuerſie: for that theſe Scriptures are nothing els, but

a narration of the acts & gests of tha
onely God, which the Iewes profesſe

Comfortable to heare the certaintie of Scriptures declared.

We are now to see then, what th
Iew was able to say for proofe of hi
Scriptures, and consequently, for de
monstration of God, & of his iudg
ments declared therein. Which dis
course, as it vvas profitable in olde
time, for stay and confirmation of a
such, as were or might bee tempted
with infidelitie; so can it not be but
very comfortable to vs Christians
of these daies, to behold the certain
tie of these Scriptures layd open be
fore vs, vpon vvhich the foundation
of our whole fayth dependeth.

The first proofe of Scriptures.

Antiquity.

* Iosophus, lib. 10. con. Appion handleth this at large.

FIrst therefore, the Iew for proofe of his Scriptures, alledgeth the great & wonderfull antiquitie thereof. For as God (saith he) was before Idols, and trueth before falshood, so was the Scripture, (which is the storie of the true God) long before the writings of Panims or Infidels. Nay, * further he sheweth, that the most part of thinges recounted in the Bible, were doone before most of the

Panym

anym Gods were extant, and that
he very laſt Writers of the Hebrue
anon, which are Eſdras, Aggeus,
Zacharias, and Malachie, (* almoſt
ixe hundred yeeres before the com-
ning of Chriſt, vvhen the ſecond
Monarchie of Perſians began) were
efore moſt of the Heathen aunci-
nt Hiſtoriographers; to wit, before
Hellanicus, Herodotus, Pherecides,
Thucydides, and Xenophon. And
albeit the Gentiles had ſome Poets
before, as Orpheus, Homer, Heſio-
dus, and Lycurgus the Law-maker,
that lyued a good while after: yet
the eldeſt of theſe, arryued no higher
than the dayes of K. Salomon, which
was fiue hundred yeeres after Moſes,
the firſt wryter of the Byble. After
whoſe time, the moſt part of Hea-
then Gods were long vnborne, as
Ceres, Vulcan, Mercurie, Apollo,
Aeſculapius, Caſtor, Pollux, & Her-
cules, as the Gentiles themſelues in
their Genealogies doe confeſſe. And
as for Abraham, that liued fiue hun-
dred yeres before Moſes, he was not
onely elder than theſe Gods, which I
haue named, but alſo than Iupiter,
Neptune, Pluto, and ſuch other, who
for dignities ſake and antiquitie, are
called

* Euſebius aſſigneth them 570. in Chro.

Euphemerus Miſſen. in Genealo. Deorum.

Cic. de natura Deorum.

called by the Gentiles, *Dij maiorum Gentium*, the Gods of great Nations. And yet before Abraham, doe the Scriptures containe the ſtory of two thouſand yeeres or there abouts.

So that by this it is euident, that the writing of Heathens, and the multitude of theyr Gods, are but late Fables in reſpect of the olde and venerable antiquitie of Hebrue Scriptures, and conſequently the authoritie of theſe Scriptures, muſt in reaſon be greater than all other writings in the world beſides, ſeeing they were extant before all others, in thoſe firſt times of ſimplicity and ſincerity, and were in part tranſlated into dyuers languages, before the Monarchie of the Perſians, that is, before any ſtory of the Gentiles was written, as Euſebius out of many Heathen Authors declareth.

Euſeb. lib. 9. de præp. Euang. cap. 2, 3, 4.

The ſecond proofe of Scriptures.

Their manner of wryting & conſeruing.

NExt to the reaſon of antiquity, is alledged the manner of writing authoriſing, and conſeruing theſe Scriptures, which is ſuch, as greatly confirmeth the certaintie of thinges con-

ntained therein. For firſt, whatſo-
er is ſette downe in theſe writings,
s eyther taken immediatlie from
e mouth of God, as were the pro-
ecyes and bookes of the Law; or
e collected from tyme to tyme by
nerall conſent, according as mat-
rs and miracles fell out, as were the
okes of Iudges, the bookes of
ngs and Chronicles, and ſome o-
er that contayne records and Hy-
ories of times. Which bookes were
t gatherred by ſome one pryuate
an, vpon heare ſay, or his owne i-
agination, long after things done,
Heathen hiſtories, and other pro-
ane records and monuments are;
t, they were written by generall
reement, in the ſelfe ſame dayes,
hen things were in ſight & knovv-
dge of all men, and ſo coulde not
e faigned.

How Scriptures were authoriſed.

Secondly, when bookes were writ-
n, they were not admitted into the
ommon authoritie of Scriptures,
at is, of Gods word or diuine wry-
ngs, but vpon great deliberation, &
oſt euident proofe of theyr vn-
oubted verity. For either the whole
ongregation or Sinagogue, vvho
ad the approouing heereof, (and a-
mong

mong whom commonly were dy
uers Prophets) did knowe moſt ce
tainly the things and miracles to h
true (as did alſo the whole people,
that were recorded in theſe vvry
tings concerning hiſtories, or els the
ſaw the ſame confirmed from God
by ſignes & wonders, as in the book
of the Prophets, and of theyr Law
giuer Moſes it fell out.

Thyrdly, vvhen any thing vva
written and admitted for Scripture
the care of conſeruation thereof wa
The care of conſeruation. ſuch, & the reuerence of Iewes there
vnto ſo great, as may eaſily aſſiure vs
that no corruption or alteration
could happen vnto it. For firſt ỹ thing
was coppied out into twelue Auten
tical copies, for all the twelue tribes
and then againe in euery Trybe ther
vvere ſo many coppies made, a
vvere perticuler Sinagogues vvithi
that Trybe. All was done by ſpeci
all Notaries, Scribes, Ouer-ſeers, &
Witneſſes. The coppies after diligen
reuiewe taken, vvere layde vp by th
whole congregation, in the Treaſure
houſe of the Temple, vnder dyuer
locks & keyes, not to be touched, but
by men appointed, not to bee vſed,
but with ſinguler reuerence. To add

dimi-

miniſh, corrupt, or alter, was pre-
nt death by the Lawes of the Nati-
. And then howe was it poſſible
ith the Iew) that among theſe wri-
gs, eyther falſhood ſhould creepe
or truth once receiued, could af-
rward be corrupted ?
It is not poſſible (ſayth he) in rea-
n, and therefore obſerueth he ano-
er thing in this caſe, which in
th is of very great conſideration,
wit, that no other Nation vnder
auen, dyd euer ſo much eſteeme
eir owne writings, that they would
er to dye for the ſame, as the Iews
re ready to doe, for euery ſentence
ſillable of their Scriptures. VVher-
re alſo it did proceede, that in all
eir miſeries & afflictions (wherein
ey were a ſpectacle to all ỹ world)
all their flights & baniſhments, to
ypt, Babylon, Perſia, Media, and
her corners of the earth, in all their
oyles, aſſaults, and deuaſtations at
me : they euer yet had ſpeciall care
conſerue theſe vvritings, more
an theyr owne liues, and ſo haue
pt the ſame vvithout mayme or
rruption, more ages together, than
l Nations in the world haue done
y other Monuments.

The eſtimation that the Iewes had of their Scriptures.

So The

The third proofe of Scriptures.

The sincerity of the Writers.

THE thirde perſwaſion which vſed by the Iew for the veritie theſe Scriptures, is, the conſideratio of the particuler men that vvro them: who were ſuch, as in no re ſon can be ſuſpected of deceipt falſhood. For as I haue ſayd, the ſt ries of the Bible, vvere vvritten fro time to time by publique authorit and by the teſtimony of all men th ſaw and knew the things that are r hearſed. The bookes of the proph cies vvere indited by the Prophe themſelues, who were plaine, ſimpl & ſincere men, authoriſed from Go by continual miracles, & yet ſo ſcru pulus & timorus of their owne ſpe ches, as they durſt ſay nothing, bu onely, *The Lord ſayth this, the Lorde Hoſtes commaundeth that. &c.*

And when they preached and rea theyr wrytings in the hearing of a the people, they proteſted, that it wa not mans word, but Gods, and tha for ſuch they left it in the publiqu Treaſurie of theyr Nation, vntill b tract of time, the euent and fulfil

lin

g of theyr prophecies ſhold proue em true, (as alwayes it did) and eir owne both liues and deaths de- re, that they meant no falſhood: biect to the corruption, pride, va- y, or ambition of this lyfe (as o- r prophane and Heathen VVry- s were) and theyr deathes for the oſt part offered vp in holy martyr- m, for defence of that truth which ey had preached and written: as peareth in * Eſay, that was ſawed peeces by King Manaſſes; in Iere- ie, that was ſtoned to death by the mmon people; in Ezechiell, that as ſlaine by the Captaine of the wes at Babilon; in Amos, whoſe raines were beaten out, by Amaſias e wicked and Idolatrous prieſt in ethell; in Micheas whoſe neck was roken by Ioram, ſonne to King A- ab; in Zacharias, that was ſlayne the Alter, and the like.

The lyues and deaths of the Prophets.

* *See Epiphan de vitis Prophetæ.*

And this for the Prophets of the tter times among the Iewes. But ow, if we conſider the firſt Prophet f all that wrote among the people, meane Moſes, that was not onely a rophet, but alſo an hiſtoriographer, Law-gyuer, a Captaine, & a Prieſt, he firſt that euer reduced that peo-

A peculier conſideration of Moſes, firſt writer in the Bible.

ple

ple to a Common-wealth, and t
firſt that put their acts and geſtes
writing, or rather the acts and geſt
of the almighty God towards then
thys man (I ſay) if we conſider hi
onely, I meane the circumſtaunc
of his perſon) the Iewe thinke
this a ſufficient motiue to make a
man of reaſon beleeue what ſoeu
he hath left written in the Bible wi
out further confirmation.

Euſeb. lib 9, et 10, de pre. Euan. Ioſeph lib. 1, de content. Appio. et li. 2, anti.

And firſt for his antiquity, I ha
ſpoken before, and the Heathen
doe confeſſe: and for myracle
doone by him, the greateſt enemi
that euer hee had in the world; th
is, Appion in his fourth booke
gainſt the Iewes, and Porphyrie
hys fourth booke againſt Chriſtia
doe acknowleadge them; and Por
phyrie adioyneth more for proo
heereof, that he found the ſame con
firmed by the ſtory of one Saconi
thon a Gentile, who liued (as he a
firmeth) at the ſame time with Mo
ſes. But what? all thoſe myracle
(ſay they) vvere doone by Arte-ma
gick, and not by the power of God
as Moſes boaſted.

Exo. 3, 4, 8.

But then asketh them the Iew
where Moſes a ſheepeheard, could
learne

rne ſo much Magicke, or vvhy
uld not the Magitians of Pharao,
oſe ſtudy was in that profeſsion
om theyr infancie, eyther doe the
ke, or at leaſt vviſe deliuer them-
ues from the plagues of Egypt? The mira-
hy dyd they cry out, *The finger of* culous
d is heere? Where dyd you euer workes of
are of ſuch workes doone by Ma- Moſes.
ck, as Moſes dyd, when he deuided *Exod*, 14,
e Read-ſea? when he called into
s Campe ſo many Quailes vppon *Exod*, 16,
e ſuddaine, as ſufficed to feede ſixe
ndred thouſand men, beſides wo-
en and Children? When he made
Rocke to yeeld forth a Fountaine? *Numb*, 11,
hen he cauſed a dewe to fall from
auen, that nouriſhed hys vvhole *Ioſua*, 5,
ampe for fortie yeeres together? *Pſalm*, 77,
hen hee cauſed the ground to o-
n, and ſwallow downe aliue, three *Numb*, 16,
the richeſt Noble men of all hys
rmy, together with theyr Taberna-
es, and all other bags & baggage? *Ioſeph. lib.* 4
hen he cauſed a fire to come from *antiq. cap*, 2,
auen, and conſume fiftie Gentle- & 3.
en of the former Rebels and Ad-
earents, without hurting any one
at ſtood about them?

Theſe things did Moſes, and ma-
y other in the ſight of all his Army,

that

that is, in the ſight of many hundr
thouſand people, among which the
were diuers his emulators & ſwor
enemies, as by the ſtory and Scri
Numb, 16, Deut, 11. Pſal, 125. ture it ſelfe appeareth, Core, Datha
& Abiron, with theyr faction, ſough
in all things to diſgrace him, and t
diminiſh his credite: and therefor
if any one poynt of the miracles ha
been reproueable, Moſes would ne
uer haue durſt to put the ſame i
writing, nor would the people hau
ſtood with him, and much leſſe hau
receiued his writings for diuine, an
for Gods own words, (being ſolici
ted againſt him by ſo potent means)
had they not known all things to b
moſt true therein contained, and ha
ſeene his ſtrange myracles, and fami
liaritie with God.

The plaine and ſincere proceeding of Moſes.

But he delt plainely and ſimply i
thys behalfe: he wrote the things o
hys owne dooings, which euery man
preſent did know to be true: and o
Gods ſpeeches, & communication
to himſelfe, he wrote ſo much as hee
was commaunded, vvhereof both
God and his conſcience dyd beare
him witneſſe. Hee cauſed the whole
to be read vnto the people, and layd
vp in the ſacred Arke and Taberna-
cle,

le, as Gods owne writing and coue-
ant with that Nation. He cauſed all
he whole Armie to ſweare and vow
he obſeruaunce thereof. And then *Numb*, 20,
rawing towards his death, he made *and* 17,
moſt excellent Exhortation vnto *Deut*, 31,
hem, perſwading them ſincerelie to
he ſeruice of theyr God; & confeſ-
ng his owne infirmities, and howe
or his offences he was to die before
heyr entrance into the Land of pro-
niſe. Hee concealed not the offence *Exod*. 32,
f his brother Aaron, of his Grand- *Gene*, 49,
ather Leui, of his ſiſter Marie, and *Numb*, 11,
ther of hys kindred, (as worldlie *Deut*, 14,
rinces for their honors are wont to
oe) neyther dyd hee goe about to
ring in gouernment after his de-
eaſe, any one of his owne ſonnes, *Numb*, 27,
(which is greatly to bee obſerued) *Deut*, 3,
otwithſtanding he left behind him
oodly gentlemen fit for the roome,
& himſelfe of power to place them,
f hee had endeuoured; but hee left
he gouernment to a ſtranger named
oſua, as GOD had commaunded
im.

All which things (ſaith the Iew) do
rooue ſufficiently, that Moſes vvas
no man of ambition, or of worldlie
ſpyrit, but a true ſeruant of God, and

consequently, that hee wrought no by Magicke or falshood, but by th only power of his Lord and maste and that his writings are true, and o the same authoritie, that in his lyfe & death he affirmed them to be, that is the vndoubted Word of Almighti God.

The fourth proofe of Scriptures.

Consent.

THys he confirmeth yet farther b a fourth reason, which is the con sent & approbation of al later Wry ters of the Bible, that ensued afte Moses. For as among prophane wri ters of worldly spirit, it is a commo fashion for him that followeth to re prehend the former, and to hunt af ter praise by his aunceslors disgrace so in these Writers of the Bible, it i a most certaine argument, that al were guided by one spirit from God that in continuance of so many A ges and thousand yeeres, no one ye euer impugned the other, but alwaie the latter supporting and approuing the former for true, doth build ther vpon, as vpon a sure foundation. So the vvrytings of Iosua doe confirme

and

d approue the writings of Moſes: d the records of the Iudges do re- rence and allow the Booke of Io- a. The ſtory of the Kings and chro- cles, doth refer it ſelfe to the ſtorie Iudges. One Prophet confirmeth nother. And finally, Chriſt appro- th them all by the known diuiſion the Law, Pſalmes, and Prophets, hich is a demonſtration, that all eir ſpirits agreed in one.

And thus hetherto hath been de- ared the foure conſiderations, that e externall or without the Bible, to it; the antiquity and continuance the Scriptures; the maner of their riting & preſeruing from corrup- on; the ſincerity, vertue, and ſim- icitie of theyr VVriters; together ith theyr agreement and coherence one ſpirit. But now further, (ſayth e learned Iew) if you will but open e Booke it ſelfe, and looke into the ext, and that which therein is con- yned: you ſhall ſee Gods owne nd, Gods owne charecters, Gods wn ſigne and ſeale, and ſubſcripti- n to the paper, You ſhall ſee Gods mnipotencie, Gods Spyrite, Gods rouidence, no leſſe in theſe Letters his Booke, than you beheld the

Foure conſiderations externall.
1.
2.
3.
4.
Conſi derations internall.

same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for theyr blindnes could not see him in his creatures, might learn at least to read him in his Scriptures.

The fift proofe of Scriptures.

Their argument, and ende.

CONsider then first (sayth hee) the subiect or Argument vvhich the Scriptures doe handle, together with their scope and end whereunto they doo leuell. You shall finde, that the first is nothing els, but the actes and gestes of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glory and exaltation of the same great God together with the saluation of mankinde vpon earth. And shal you find anie vvrytings in the world besides that haue so worthy an argument, or so high an end? Read all the volumes and monuments of the Pagans, turne ouer all their Authors, of what kind name, or profession so euer; and see what mention they make of the

two

wo things: I meane, of the honour f God, and the ſaluation of man? ead there Philoſophers, & ſee whe- ner euer they name or pretend theſe ings. Read there Hiſtoriographers, nd marke how many battailes and ictories they attribute vnto God? hey will deſcribe to you often the rticuler commendation of theyr aptaine, they will defraud no one ouldiour of his prayſe in the victo- e, they will attribute much to the iſedome of their Generall, much to is courage, much to his watchful- es, much to his fortune. They will tribute to the place, to the winde, the weather, to the ſhining of the un, to the rayſing of the duſt in the nemies eyes, to the flying of ſome ttle bird in the ayre, and to a thou- nd ſuch pettie obſeruations be- des; but to God nothing. VVhere- contrariwiſe in the Scriptures, it is euery battaile recorded, *God deli- red them into theyr enemies hands: od ouer-threw them: God gaue the ctory.*

Philoſophers.

Hiſtoriographers.

Againe, conſider the Lawes & law akers among the Gentiles, as Ly- urgus, Solon, Draco, Numa, and the ke, and ſee whether you finde any

Heathen Law-makers.

one such Law, or tending to such a
Deut. 6. end, as this of the Iewes: *Thou shalt loue the Lord thy God with all thy hart and with all thy soule, and shalt loue thy neighbour as thy selfe.*

Consider in all the Sooth-sayers and Diuines among the Gentiles whether they vsed to say in their predictions, as the Prophets of Israel did, *Dominus dixit*, the Lord hath spoken it; or els, *Ego dico*, I do speak it. Compare theyr versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the prayse of men, or of God. And whereas Heathen Poets haue filled vp theyr Bookes (as also the most part of ours at this day,) with matter of carnall loue: marke where any of them euer brake foorth into such panges of spirituall chast loue, as holie Dauid did, when he sayd: I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. VVhat haue I desired vpon earth besides thee? my flesh and hart haue faynted for thee, thou God of my hart, thou God art my part and portion euerlasting?

Prophets & Sooth-sayers.

Versifiers and Poets.

Psalm. 17.

The vehement loue of Dauid. Psalm. 72.

By

By all vvhich is euident, that as prophane vvrytings and Wryters, vvhich doe treate of men, extol men, seeke the grace of men, referre all to the commoditie and good liking of men, doe proceede of the spirite of man, and are subiect to those infirmities of falshood, errour, and vanitie where-with man is intangled in hys lyfe; so the Scriptures, vvhich handle matters aboue the compasse of flesh and blood, that referre all to God, and supernaturall ends, coulde not proceede of nature or of humane spirit. For that by nature, the Ievves were men as the Gentiles were, and had their infirmities of flesh & blood as the other had. And therefore it must needes be concluded, that these high and supernaturall vvritings among them, proceeded from God, that especiallie directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

Prophane writers treat onely of men.

The sixt proofe of Scriptures.

NExt after the argument and ende of the Scriptures, the Iewe willeth vs to consider the peculiar style

Theyr style

and phraſe which they vſe; for that (ſayth he) it beeing different from all manner of writings in the world, & vnimitable to man, it doth diſcouer the finger of God, by which it vvas framed. For * whereas humaine writers do labor much in adorning their ſtyle, and in reducing their wordes to number, weight, meaſure & ſound, with addition of many figures, and other ornaments for allurement of the Reader; the Scripture taketh quite another courſe, and vſeth a moſt meruailous ſimplicitie, thereby to accomodate it ſelfe to the capacitie of the weakeſt; but yet alvvayes carrying with it ſo great profundity, as the beſt learned in the ſerch therof, ſhall confeſſe theyr owne ignorance. For examples ſake, conſider but the very firſt words of the Bible, *In the beginning, God created heauen & earth: and the earth was emptie and voyde: and darkneſſe was vpon the face of the earth: and the Spyrite of GOD was carried vppon the waters, and God ſayde, let light bee made, and light was made, &c.* VVhat can be more playne and ſimple then this narration, to inſtruct the moſt vnlearned about the beginning and creation of the

* See S. Auguſtine of this at large. Lib. 12. de ciuit. Dei.

Simplicitie.

Profundity.

Gene. 1.

he world ? and yet when learned nen come to examine euery poynt hereof, how, and what, and where, nd in what maner, and when things vere done; it aſtoniſheth them all, o conſider the difficulties which ney finde, and the depth of ſo in-nite inſcrutable miſteries.

Beſides thys, there goeth in the ame ſimplicitie, a ſtrange maieſtie, nd grauitie of ſpeech, declaring ſuf-ciently, from how great and potent Prince it proceedeth. For as great Monarchies in their Edicts & procla-nations, are wont to ſpeak vnto their ubiects, not in figures or rethoricall hraſes, but plainely, breefely, and eremptorily to ſhew theyr autho-itie, ſo the Scriptures, to declare whoſe Edicts they be, doe vſe the like manner of phraſe and ſtyle to all the world, without alluring or flattering ny man, & without reſpect of Mo-arch, Emperor, King, Prince, or otentate: *Fac hoc & viues:* doe this, nd thou ſhalt liue. *Si peccaueris in me, orieris in æteruum*: if thou ſin againſt ne, thou ſhalt die euerlaſtingly.

The grauity and maieſty of ſpeech in the Scrip-tures.

Deut. 4, 16. *and* 22.

And albeit (as I haue ſayde) the criptures doe vſe this ſimplicity of peech, and doe not admit that kinde

of paynted and artificiall ſtile, which humane wryters doe ſo much couet, yet inperſwading, inſtructing, mooving of affections, & all other effects which ſpeech or writing can worke, there is no comparison, (a thing moſt wonderfull) betweene any other writing in the world and theſe.

The force of the ſcriptures in mooving of affections.

VVherefore I could alledge many proofes and examples, but that were too long. Let any man reade attentiuely, but the firſt Chapter of the prophecy of Eſay, and compare it with any one part or parcell of Tullies or Demoſthines Orations, and ſee vvhether the difference of wordes, be as great as the difference of motions? Let diuers Himnes and holie Pſalmes of the Scriptures, be conferred with the moſt pathetical Poems, that mans wit hath inuented, and ſee whether there be any comparison in ſtirring and fiering of actions, or no?

Plauius Ioſephus de antiq. Iud.

This am I ſure, that Ioſephus the Iew, who for glory of his eloquence had his Image of mettall erected by Titus the Emperour in the Market-place of Rome, wrote the ſame ſtory which the Scriptures containe, and beſtowed much labour and humane cun-

unning therin. But yet euen in thoſe laces where he endeuoured moſt to hewe his arte, as in the ſacrifice of Iack by his Father, and in the meeing of Iephte with his onely daughter, which by vowe he was conſtraied to put to death; the ſcriptures are ble to pierce the hart, & wring out eares of the Reader, whom Ioſehus will not greatly mooue wyth is rethoricall narration, though oherwiſe very learned, and artificially enned.

See ſ. Ierom lib. de ſcrip. Eccle.

Gene, 12, *Iudg.* 11.

Ariſtæus that learned Gentile, of whom wee haue made mention bore, who was in ſpeciall fauour with tolomie, the ſecond great Monarch f Egipt, (about three hundred yeres efore our Sauiour Chriſt his natiitie) and a chiefe doer in procuring he tranſlation of the Hebrue Bible nto the Greeke language, reported f his owne knowledge to the ſayde ing Ptolomie, two ſtrange accients, which had happened in hys me, and which he had vnderſtoode f the parties themſelues, to whom hey had happened. The firſt was, of heopompus, an eloquent Hiſtorigrapher, vvho hauing tranſlated any things out of the Bible, & endeuou-

Two miracles reported by Ariſtæus.

Ariſtæus libello de tranſlat. Bibli. & apud Euſeb. li. 8. de præp. Euan. cap. 1

Theopompus.

deuouring to adorne the ſame vvith vaine colours of eloquence, coulde not performe his deſire, but was ſtriken with a ſuddaine maze and giddineſſe in the head, and was warned in his ſleepe, not to proceed any further in that worke after that ſort, for that ſuch manner of ſtyle vvas too baſe for ſo high matters, as the ſcriptures contayned.

Theodectes

The other example, was of one Theodectes a vvryter of Tragædies, who told Ariſtæus, that he once attempted to bring certaine matters out of the Iewes Bible into a Pagan tragædie, and that thereupon he was preſently ſtriken blinde, wherewith hee beeing aſtoniſhed, and falling to repentance for that he had done, and deſiſting from the enterpriſe, (as alſo Theopompus dyd) they were both of them reſtored againe to their former healthes. And thus much dyd theſe three Pagans confeſſe of the authoritie, diuinitie, and peculiar ſacred ſtyle of our Scriptures.

The ſeauenth proofe of Scriptures.

BVT nowe further it inſueth in order, that after the ſubiect and phraſe,

phraſe, wee ſhould conſider a little the contents of theſe Scriptures, vvhich vvill perhaps, more cleerely direct vs to the viewe of theyr Author, then any thing els that hetherto hath been ſayd. And for our preſent purpoſe, I will note onelie tvvo ſpeciall thinges contained in the Bible. The firſt ſhalbe certaine high and hidden doctrines, vvhich are aboue the reach and capacitie of humaine reaſon, and conſequently could neuer fall into mans braine to inuent them. As for example; that all this wonderfull frame of the world, was created of nothing, vvhereas Philoſophy ſayth, *That of nothing, nothing can be made.* That Angels, beeing created ſpirits, vvere damned eternallie for their ſinnes; That Adam by diſobedience in Paradiſe, drewe all hys poſteritie into the obligation of that his ſinne; and that the womans ſeed ſhoulde deliuer vs from the ſame: That God is one in ſubſtance, and three in perſon; that the ſeconde of theſe perſons being God, ſhould become man, and die vpon a croſſe for the raunſome of mankind; that after him, the way to all felicitie and honour, ſhould bee by contempt, ſuffering

The Contents.

High doctrines.

ring, and dishonour. These doctrines (I say) and many more, contained in the Bible, beeing things aboue mans capacitie to deuise, and nothing agreeing with humane reason, most euidently doe decare, that God was the Author and enditer of the Scriptures, for that by him only, and from no other, these high & secrete misteries could be reuealed.

The prophecies in Scriptures do declare theyr Authour.

The second thing contained in the Scriptures, that could not proceede but from GOD alone, are certaine prophecies & foretellings of thinges to come. Wherein GOD himselfe prouoketh the Idols of the Gentiles, to make experience of their power, in these words; *Declare vnto vs what shall ensue heereafter, and thereby wee shall knowe that yee are Gods indeede.* *Esay, 42, 23.*

Which is to be vnderstood, if they could fore-tell particulerly & plainlie, what was to come, in thinges meerely contingent, or depending of mans vvill; they shoulde thereby declare theyr power to be diuine.

Howe the deuils and other creatures may fore-tell things to come.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing els indeede, but certaine wicked spyrites, and tooke vppon them these names)

names) did ſometimes happen vpon the truth, & fore-tell things to come, as alſo moſt Aſtrologers, Sooth-ſayers, and Magitians do, either by foreſight in the ſtars and other elements, or by the aſſiſtance of theſe wicked ſpirits and deuils: yet are the things which they pronoſticate, either naturall and not contingent, and ſo may be foreſeene and foretold in theyr cauſes; (as raine, heate, cold, winds, and the like) or els, if they be meere accidetall: theſe predictions of theirs, are only coniectures, and ſo moſt incertain, & ſubiect to errors.

The opinion of a heathen touching the prophecies of his gods.

This teſtifieth Porphirie the great Patron of Paganiſme, in a ſpeciall book of the anſwers of Gods, wherin he ſweareth, that he hath gathered truely without addition or detraction, the Oracles that was moſt famous before his tyme, vvith the falſe and vncertaine euent thereof, in conſideration of which euent, hee ſetteth down his iudgement of theyr power in predictions, after this maner. *The Gods doe fore-tell ſome naturall things to come, for that they doe obſerue the order and coniunction of theyr naturall cauſes: but of thinges that are contingent, or doe depend of mans will,*

Porphi. lib. de reſp. et Oraculorum.

will, they haue but coniectures onely, in that by their ſubtilty and celerity, they preuent vs. But yet they oftentimes doe lie, and deceiue vs in both kinds, for that as naturall things are variable, ſo mans will is much more mutable.

Thus farre Porphirie of the prophecies of hys Gods, whereunto agreeth another Heathen, of great credite among the Grecians, named Oenomaus, vvho for that hee had beene much delighted with Oracles, and more deceiued: wrote a ſpeciall Booke in the end, of theyr falſhood and lyes; and yet ſheweth, that in many things wherein they deceiued, it was not eaſie to conuince them of open falſhood, for that they would inuolue theyr aunſwers (of purpoſe) with ſuch obſcurities, generalities, equiuocations, and doubtfulneſſe, as alwayes they woulde leaue themſelues a corner wherein to ſaue theyr credites, vvhen the euent ſhoulde prooue falſe. As for example, when Creſus that famous & rich Monarch of Lydia, conſulted with the Oracle of Apollo, whether he ſhould make warre againſt the Perſians, & thereby obtaine their Empire, or no? Apollo deſirous of bloodſhed, (as all wicked ſpirits

Oenomaus de falſitate oracul. et de artificibus maleficijs.

Deceitfull Oracles.

ſpirits are) gaue his Oracle in theſe wordes, for deceiuing of Creſus. *If Cræſus without feare, ſhall paſſe ouer Halys,* (this was a Riuer that lay beweene him & Perſia) *hee ſhall bring to confuſion a great rich kingdome.* *Euſeb. lib. 5, de præp. Euan. cap. 10.*

Vpon which words, Creſus paſſed ouer his Armie, in hope to get Perſia, but ſoone after he loſt Lydia, by vnill vnderſtanding of this doubtfull prophecie.

Thys then is the imbicilitie of both humane and angelicall power, in prognoſticating things to come, which are meere contingent. In which kinde, notwithſtanding, ſeeing that the Scriptures haue many, and almoſt infinite prophecies, foretold many yeres, (& ſometimes ages) before they came to paſſe, ſet downe playne, particuler, and reſolute speech; at ſuch time as there vvas eyther cauſe to coniecture them, or probabilitie that euer they ſhold be true, deliuered by ſimple and vnlearned perſons that coulde fore-ſee nothing by skill or arte; and yet that all theſe by theyr euents, haue prooued moſt true, and neuer any one vvrite in the ſame haue failed; thys (I ſay) alone, doth conuince moſt apparently, The circũſtances of prophecies ſet down in the Scriptures.

parantly all proofes & reasons and other arguments laid aside, that these Scriptures are of God, & of his eternall and infallible Spirite And therefore of these prophecies I wil alledg in this place some fewe examples.

The prophecie to Abraham for his posteritie.

ABraham the first Father and speciall Patriarch of the Iewes, had many prophecies and predictions made vnto him, as of hys issue when hee had yet none, nor euer like to haue; of his inheariting the Land of Canaan, and the lyke. But thy which foloweth is wonderful, of his posterities discent into Egypt; o theyr time of seruitude, and manne of deliuerance thence; the same bee ing fore-told, more then foure hun dred yeeres before it was fulfilled, & at that tyme, when no likelihood thereof in the world appeared. Th wordes are these. *Knowe thou befor hande, that thy issue shall bee a strange in a forraine Lande, and they shall sub iect them to seruitude, and shall afflict them for foure hundred yeeres: but ye*

Gene, 12, 13. 15, 17, 18. &c.

Gene, 15,

I will iudge the Nation vnto whom they haue beene ſlaues, and after that, they ſhall depart thence with great riches. This is the Prophecie, and how exactlie it was afterward fulfilled, by the ruine of the Egiptians, and deliuerance of the Iſraelites, euen at that time which is heere appointed: not onely the booke of Exodus doth declare, where the whole ſtorie is laid down at large, but alſo the conſent of * Heathen vvriters, as before hath beene touched. And it is ſpecially to be noted, that this Prophecie was ſo common and well known among the Iewes, from Abrahams time downe vnto Moſes, and ſo deliuered by tradition from Fathers vnto theyr children; as it was the onelie comfort and ſtay, not onely of all that people in theyr ſeruitude of Egipt, but alſo of Moſes & others, thar gouerned the people afterwards, for forty yeres together in the deſert, and was the onely meane indeede, whereby to pacifie them in theyr diſtreſſes and miſeries: and therefore Moſes in euery exhortation almoſt, maketh mention of this promiſe and prophecie, as of a thing well knowne vnto them all, and not deuiſed

Exod.12, Gala.3.
** Porph.lib. 4, contra Chriſtia. Appion lib.4 cont.Iudæ.*

deuiſed or inuented by himſelfe or any other.

The prophecie of the gouernment of Iuda.

LOng after thys, Iacob that vvas Abrahams Nephewe, beeing in Egypt, and making his Teſtament, ſayd of his fourth ſonne Iuda, *Iuda, thy brother ſhall prayſe thee, and the children of thy Father ſhall bow vnto thee, &c. The ſcepter ſhall not be taken from Iuda, vntill he come that is to be ſent, and he ſhall be the expectation of Nations.* Which latter part of the prophecie, all Hebrues doe expound, that it was meant of the comming of Meſſias, which was fulfilled almoſt two thouſand yeeres after, at the comming of Chriſt, as ſhall be ſhewed in another ſpeciall Chapter. For at that time, King Herod a ſtranger, put out quite the lyne of Iuda, from the gouernment of Iurie. But for the firſt part, touching Iudaes ſcepter, it is wonderfull to conſider the circumſtances of this prophecy.

Gene. 49.

Ioſep. de ant. lib. 14.

For firſt, when it was ſpoken and vttered by Iacob, there was no probabilitie of any ſcepter at all, to be among

among the Iewes, for that the Israelites, or sonnes of Iacob at that day, were poore, and few in number, and neuer like to be a distinct Nation of themselues, or to depart forth of Egypt againe. And secondly, if any such thing should come to passe, as they might be a people, and haue a scepter of gouernment of their own, yet was it not lykelie, that Iuda and his posterity should possesse the same for that he had three elder Brothers, to wit, Ruben, Simeon, and Leui: who in all lykelihood were to goe before him. And thirdly, when Moses recorded and put in wryting this prophecie, (which was diuers hundered yeeres after Iacob had spoken it,) it was much lesse lykelie, that euer it should be true, for that Moses then present in gouernment, was of the Tribe of Leui, and Iosua designed by God for his successor, was of the Tribe of Ephraim, and not of Iuda: vvhich maketh greatly for the certaintie of this record. For that it is most apparant, that Moses would neuer haue put such a prophecie in wryting, to the disgrace of his owne Tribe, and to the preiudice and offence of Ruben, Simeon, Ephraim, and

Vnlikelihoods of this prophecie.

Exod. 2.
Iosua. 15.

and other Trybes; neyther would they euer haue ſuffered ſuch a derogation, but that it was euident to them by tradition, that theyr Grandſire Iacob had ſpoken it, albeit then preſently there was no great likelyhood, that euer after it ſhould come to be fulfilled.

And this was for the time of Moſes, but yet conſider further, that from Moſes to Samuell, (that was laſt of all the Iudges) there paſſed foure hundred yeeres more, and yet was there no appearance of fulfilling this prophecy in Iſraell; for that the Trybe of Iuda was not eſtabliſhed in that gouernment. At length they came to haue Kings to rule, and then was there choſen one Saul to that place, not of the Tribe of Iuda, but of Beniamin, and he indued with dyuers chyldren to ſucceede him. And who would then haue thought that this prophecie could euer haue beene fulfilled? but yet for that it was Gods word, it muſt needes take place, and therefore when no man thought thereof, there was a poore * Sheepeheard choſen out of the Trybe of Iuda, to be a King, and the regiment & ſcepter ſo eſtabliſhed

1, *Regum*, 1, *and* 8.

2, *Reg*, 9.

* Dauid. 1, *Reg*. 16.

hys posteritie, that albeit many of is descendents offended God more rieuously then euer dyd Saule, who was put out before; And albeit ten trybes at once brake from Iuda, and euer returned to obedience againe, ut conspired with the Gentiles and ther enemies on euery side, to exnguish the sayd Kingdome and reiment of Iuda: yet for the fulfilling f thys prophecie, the gouernment of uda held out still, for more then a housand and two hundred yeeres gether, vntill Herods time, (as I aue alreadie sayde) which is more en any one familie in the vvhole vorlde besides, can shewe for hys obilitie or continuance in gouernent.

3. *Reg*, 12, 2, *Chron*, 11,

The wonderfull prouidence of God, towards the house of Iuda.

Euseb. in Chron.

The prophecie for the greatnesse of Ephraim aboue Manasses.

THE same Iacob, when hee came to blesse his little Nephewes Manasses and Ephraim, that vvere Iosephs Chyldren; though himselfe were now dimme of sight, and could not well discerne them, yet dyd hee put

put his right hand vpon the head o
the younger, and his left hand vpo
the elder, and that of purpose, as
prooued afterward. For when Io-
seph theyr Father misliked the pla-
cing of theyr Grand-fathers handes
and would haue remooued the righ
hand from Ephraim, and haue pla-
ced it vppon the heade of Manasses
that was the elder Brother, Iaco
would not suffer him, but aunswered

Gene, 48. *I know my sonne, I know, that Manas-
ses is the elder: and hee shall be multi-
plied in many people, but yet his youn-
ger brother shall be greater then he.*

Which afterward was fulfilled, so
that Ephraim was alwaies the grea
ter and stronger Tribe, and in fine
became the heade of the Kingdom
of Israell, or of the tenne Trybes
vvhereof there was no suspition o
likelihood, when Iacob spake thys
or vvhen Moses recorded it. An
how then came Iacob to foresee thi
so many hundred yeeres before?
also to fore-see & foretell the part
culer places of his childrens habita
tions in the land of Promise? as Za
bulon at ỹ sea side, Aser in the ferti
pastures; & other the like that fel ou
by casting lotts, after foure hundre
yeer

Iosua, 16, and 17,

Eccle, 47,
Esay, 7, 28
Ierem, 31,
Ezech, 37,
Hosea, 5,
Geue, 49,

Iosua, 14,
Exod, 12,
Gala, 3,
Acts, 13,

yeeres and more. Where-hence had he thys (I say) to fore-tell vvhat lots so long after shoulde appoynt, but onely from GOD, who gouerned theyr lots.

The fore-sight of Moses.

THe like may be asked concerning Moises, who before his death in the Desert, deuided out the Land of Canaan to euery Trybe, euen as though hee had beene in possession thereof, & as afterward it fell out by casting of lots, as in the booke of Iosua appeareth. And coulde any humane wit or science (think you) fore see, what each Tribe should attaine (after his death) by drawing of lots? *Num*, 34, 35, 36, *Iosua*, 15, 16, 17.

Againe, the same Moises foresaw and fore-told in publique hearing of all the people, how in times to come, long after his death, the Iewes shold forsake GOD, and for theyr sinnes be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeed it came to passe. And whence (trowe you) could he learne thys, but from God alone? *Deut*, 31, *Deut*, 32, *verse*, 21.

The prophecie for the perpetuall destruction of Iericho.

IN the booke of Ioſua, there is a curſe layde vpon the place vvhere Iericho ſtoode, & vpon what-ſoeuer perſon ſhould goe about to rebuild the ſame, to vvit, *That in his eldeſt ſonne hee ſhoulde lay the foundations, and in his youngeſt Sonne ſhoulde hee buylde the gates thereof.* Which is to ſay, that before the foundations were layd, and the gates builded, he ſhould be punished with the death of all his chyldren. Which thing was fulfilled almoſt fiue hundred yeeres after, in one Hiel, who preſumed vnder wicked King Achab, to rebuild Iericho againe, and was terrified from the ſame, by the ſuddaine death of Abyram and Segul his chyldren, as the booke of Kings reporteth, *according to the wordes of the Lorde, which hee had ſpoken in the hand of Ioſua, the ſonne of Nun.* And ſince that tyme to thys no man, eyther Iew or Gentile, hath taken vpon him to rayſe againe the ſayd Cittie, albeit the ſituation be moſt pleaſant, as by relation of ſtories and Geographers appeareth.

Ioſua, 6.

3. Reg. 16.

The Prophecie for the birth and acts of Ioſias.

THE thyrd booke of Kings maketh mention, that when Ieroboam had with-drawne ten Trybes from the obedience of Roboam K. of Iuda: to the end they might neuer haue occaſion to reunite themſelues againe to Iuda, by theyr going to ſacrifice in Ieruſalem, (as by the law they were appoynted) he buildid for them, a goodly gorgious high altar in Bethell, and there commanded them to doe theyr deuotions. And when he was one day there present himſelfe, and offering hys inſenſe vpon the ſayd Altar, and all the people looking on: there came a man of God, (ſayth the Scripture) and ſtood before the Altar, and cried out aloude, and ſpake theſe words; *Altar, Altar, this ſayth the Lord, behold, a child ſhall be borne of the houſe of Dauid, whoſe name ſhall be Ioſias, and he ſhall ſacrifice vpon thee, theſe idolatrous Priests, that now burne frankincenſe vpon thee, and hee ſhall burne the bones of men vpon thee.* 3. Reg. 12. 3. Reg. 13.

Thus ſpake that man of God in the preſence and hearing of all the people, more then three hundred yeeres before Ioſias was borne: and it was regiſtred preſently, according to the manner of that time (which I haue noted before) & with the ſame were regiſtred alſo, ỹ miracles which happened about that fact: as that the Altar cleft in two vpon the man words: & Ieroboam extending out his hands to apprehend him, loſt preſently the vſe and feeling therof, vntill it was reſtored agayn by the ſayd holy mans Prayers: vvho notwithſtanding, for that he diſobeied Gods commandement in hys returne, and eate vvith a Prophet of Samaria (which was forbidden him,) he was ſlayne in his way home-ward by a Lyon, and his body was brought back againe & buried in Bethell nigh the ſayde Alter, amongſt the Sepulchers of thoſe idolatrous Prieſtes of that place, but yet with a ſuperſcription vpon his Tomb, contayning his name, and what had happened.

Diſobedience puniſhed greeuouſly in Gods decreſt.

4. *Reg.* 23. There paſſed three hundred yeers and Ioſias was borne, and came to raigne in Iuda, & one day commin to Bethell to ouerthrow the Altar,

o deſtroy the Sepulchers of thoſe I-
olatrous Prieſts that had beene bu-
ied in that place: when he began to
reake theyr Tombes, he found by
haunce, the Sepulcher of the ſayde
an of God, with the ſuperſcripti-
n vpon it. By which ſuperſcription
nd relation of the Cittizens of Be-
hell, when he perceiued that it was
he Tomb of him that had fore-told
is birth, his name, and his doings,
o many hundred yeeres before hee
yas borne: he let the ſame ſtand vn-
ouched, as the fourth book of kings
oth declare. *Chap. 23.*

Nowe conſider, whether among
ny Nation in the world, but onely
mong the Iewes, there were euer a-
y ſuch prophecy, ſo certaine, ſo par-
culer, ſo long fore-told before the
me, and ſo exactly fulfilled? But yet
he holy ſcriptures are full of the like,
time permitteth me only to touch
ome few of the principall.

The prophecie for the deſtruction of Ieruſalem & Babilon.

I Say the Prophet is wonderfull in fore-telling the miſteries and acts

of the Messias, his natiuitie, his lyfe, and all the particulers that happened in hys passion. In so much, that S. Ierom sayth, he may seeme rather to write a story of deedes past, then a Prophecie of euents to come. But yet among other thinges, it is to be noted, that he lyuing in a peaceable and prosperous time in Iuda, when the Iewes were in amitie and great securitie with the Babilonians, hee fore-saw and fore-told the destruction of Ieruſalem by the ſaid Babilonians, and the greeuous captiuity of the Iewes vnder them; as also the destruction of Babilon again by Cyrus King of Persia, whose expresse name and greatnes, hee published in wryting almost two hundred yeeres before he was borne; saying in the person of God; First, to Ezechias King of Iuda, that reioyced in the friendship hee had with Babilon: *Behold the dayes shall come, when all that thou and thy Fathers haue layde vp, shall be carried away to Babilon, and thy chyldren shall bee Eunuches in the King of Babilons Pallace.* And next to Babilon, he sayd: *The destruction of Babilon, which Esay the sonne of Amos sawe, &c. Howle and cry, for*

Hieron. in prol. Galeat.

4. Reg 20. ver 17. Esay, 5.

4. Reg. 20.

Esay, 13.

that

that the day of the Lorde is at hande. &c.

The wonderfull prophecie for Cyrus King of Perſia.

THirdly vnto Cyrus (not yet born) who was preordained to deſtroy the ſame, and to reſtore the people of Iſraell from baniſhment, to rebuild the Temple in Ieruſalem, hee ſayth thus; *I ſay to Cyrus, thou art my Sheepe-hearde, and thou ſhalt fulfill all my will. I ſay to Ieruſalem, thou ſhalt bee builded againe. I ſay to the Temple, thou ſhalt bee founded againe. This ſayth the Lorde to my annointed Cyrus, I will goe before thee, and will humble the glorious people of the earth in thy preſence: I will breake theyr braſen gates, and cruſh in peeces theyr yron barres for my ſeruant Iacobs ſake haue I called thee by Name, and haue armed thee, whereas thou * knoweſt not mee.* Eſay, 24. Eſay, 25.

Can any thing be more cleerly or miraculouſly ſpoken in the vvorld, then to name a Heathen not yet borne, that ſhold conquer ſo ſtrong a Monarchie as Babilon was at thys

* Thys he ſayth, for that Cyrus was an Infidell.

time, and ſhould builde againe the Temple of Ieruſalem, which others of his owne Religion had deſtroyed before him? What cauſe, what reaſon, what likeli-hoode could bee of thys? Yet Eſay ſpeaketh it ſo confidently, as he ſayth, *that hee ſawe it:* and he nameth two witneſſes thereof, that is, Vrias, and Zacharias, that were not borne in many yeres, after, ſaying; *& I tooke vnto mee two faythfull witneſſes, Vrias the Prieſt, and Zacharias, the ſonne of Barachias.* Whereof the firſt vvas a Prophet in Ieremies time, a hundred yeeres after Eſay, and the ſecond liued foureſcore yeeres after that againe, in the dayes of Darius, as by the beginning of his prophecie appeareth; and yet both (as you ſee) were diſtinctly named by Eſay long time before.

Eſay, 13,
Eſay, 8, 2,
Iere, 26, 20
Zach, 1, 1,

Circumſtances of certaine trueth.

And vvhereas thys booke of Eſay was pronounced openly to the people (as other prophecies vvere) and publiſhed into many thouſande hands before the captiuitie of Babylon fell out, and then carried alſo with the people, and diſperſed in Chaldea, & other parts of the world, there can be no poſsible ſuſpition of forgery in thys matter, for al that the world

world both ſaw it and read it, many yeres before the thing came to paſſe: yea, when there was no likelihood of any ſuch poſſibility to come.

The Prophecies and doomgs of Ieremie, in the ſiedge of Ieruſalem.

THE ſame captiuity and deſtruction of Ieruſalem by the Babylonians, was prophecied by Ieremy, a hundred yeeres after Eſay, and a little before the matter came to paſſe: yea, while the Babylonians were about the walles of Ieruſalem, and beſieged the ſame for two yeeres together, Ieremie was within, and told euery man, that it was but in vaine to defend the Citty, for that GOD had now deliuered it. And albeit he were accounted a Traytour for ſo ſaying, (eſpecially, when by an Armie of Egypt, that came to the ayde of Ieruſalem from Pharao, the ſiedge of the Babilonians was rayſed for a certaine time,) yet Ieremy continued ſtill in his aſſeueration, and ſayde to Zedechias the King, *Thou ſhalt be deliuered into the handes of the King* Ierem. 37.

Ierem, 38. of Babylon. And to the people, *Hæc dicit Dominus, tradenda tradetur, hæc Ciuitas, &c.* Thys ſayth the Lord, this Citty moſt certainly ſhall be deliuered into the hands of the Babylonians. And ſo hee continued notwithſtanding he were put in priſon and whipt, and threatned daily to be hanged: vntill indeed the Citty was taken, and Zedechias eyes puld out, hys children ſlayne before his face, & all other things performed, which Ieremie had prophecied & fore-told them before.

Ierem. 39, 4, Reg. 24. 25

And which was yet more meruailous, Ieremie did not onely fore-tell the particulers of this captiuitie, but alſo the determinate time, how long it ſhould endure, ſaying. *And all this Land of Iurie ſhall be into wilderneſſe, and aſtoniedneſſe: and all thys people ſhall ſerue the King of Babylon for three-ſcore and tenne yeeres, and when three-ſcore and tenne yeeres ſhall bee complete, I will viſite vppon the King of Babylon, and vppon that Nation ſayth the Lorde, and I will lay the ſame into eternall deſolation. But vppon Iuda will I caſt my pleaſant eyes, and will bring them backe to this Land againe. &c.* In which prophecie is contayned,

Ierem. 25.

The yeeres fore-told of the captiuitie of Babilon.

Ierem. 24, and 29.

ned, first the particuler tyme howe long thys captiuitie should endure.

Secondly, the destruction of Babilon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes againe? vvhich three things to haue beene afterward fulfilled, not onely Esdras that lyued at that time, & was an actor in performance of the last; but all other Heathen writers besides, doe record and testifie. 1, *Esdr*, 1, 2. 2, *Esdr*, 2,

And thys prophecie of Ieremie, was so famous, and certainly beliued amongst all the Iewes in the time of their captiuitie: as when the day of experation drew neere, Daniell writeth thus of himselfe. *In the first yeere of Darius, I Daniell, vnderstoode in the Scriptures, the number of the seauentie yeeres whereof God spake to Ieremie, that they should bee fulfilled, touching the desolation of Ierusalem: and I turned my face to my Lorde God, and besought him in fasting & sackecloth, &c.* Neyther onely the Iewes vnderstood and beleeued this prophecie, but euen Cyrus himselfe, that was a Gentile, gaue full credite thereunto, and thereby was induced to restore the Iewes, as appeareth both Dan, 9. Gentiles beleeued the scripture.

by

1. *Esdras*, 1, 3, *Esdr*, 2, by hys owne words and Proclamations, ſette downe by Eſdras that executed the ſame; and by his deedes alſo, in reſtoring home the Iewes, & rebuilding theyr Temple at his own great charges, as all Hiſtoriographers of the Heathen doe confeſſe.

I might heere alledge infinite other examples, and make no end, if I woulde followe the multitude of prophecies vvhich are diſperſed thorowe out the vvhole Scriptures? I might ſhew how Daniell fore-tolde to Baltaſar King of Babylon, in the midſt of hys tryumph, as in the hearing of all his Peeres, the deſtruction vvhich inſued vpon him the verie ſame night after.

The prophecies of Daniel. *Dan*, 5,

I might heere alledge, howe the ſame Daniell, in the firſt yere of Darius the Median, in the beginning of that ſecond Monarchie of Medians and Perſians, fore-told howe manie * Kings ſhoulde raigne after him in Perſia, and howe the laſt (who vvas the fourth after hym, and hys name alſo Darius) ſhould fight againſt the Grecians, & be ouercome by a Grecian King, (which was Alexander) and hovve the Kingdome alſo of the Græcians, ſhould bee deuided and torn

Daniel, 11, * Behold, 3. Kings ſhall yet ſtand in Perſia, & the fourth ſhall be rich aboue all the reſt.

torne in peeces, after Alexanders death, and not passe to hys posteritie, as Iustine & other Heathen writers do testifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolemeus, and other Captaines of Alexander, that deuided the same among themselues, aboue a hundred yeeres, after Darius was dead. *Iustin. hist. lib. 12. & 13*

I might declare also, how the same Daniell fore-saw and fore-told, the four great Monarchies of the world, and described the same as distinctly, as if he had liued in them all, and as by experience wee finde since to bee true. I might alledge the particuler description, of the fight betwixt Darius and Alexander, sette downe by Daniell vnder the names of the great Ramme, & the fierce Gote with one horne, which Goate himselfe interpreteth it to bee meant of a Grecian King that should conquer the Persians. And therefore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeeres after, and hearing the Prophecie uf Daniell enterpreted vnto him by Iaddus the High priest, assured himselfe that he was the man therein signified, and so

The foure Monarchies of Assirians, Persians, Grecians, & Romaines.

Dan. 2.
Dan. 8.
The foretelling of great Alexander.

Ioseph lib. de antiq. Iud. cap. 8.

ſo after long ſacrifice doone to the God of Iſraell (of whom he affirmed that hee had appeared vnto him in Macedon, and had exhorted him to take thys warre in hand) and after he had beſtowed much honour, & many benefits vpon the high Prieſt, & Inhabitants of Ieruſalem, he went forward in his war againſt Darius, with great alacritie, & had ỹ famous victorie which all the world knoweth.

A hundred ſuch prophecies more, which are as plaine, as euident, and as diſtinct as this, I might alledge, of Elias, Elizeus, Samuell, Dauid, Ezechiel, the twelue leſſer Prophets, and of other which I haue not named.

And in very truth, the whole ſcripture is nothing els, but a diuine kind of body, repleniſhed throughout with the vitall ſpirite of prophecy, & euery day ſome prophecie or other is fulfilled, (though we marke it not) & ſhall be vnto the worlds end.

What manner of perſons our Prophets were.

And the myracle of thys matter is yet more increaſed, if wee conſider vvhat manner of people they vvere (for the moſt part,) by whom theſe prophecies of hydden things vvere vttered: to vvit, not ſuch men as could gather the foreſight of thinges by

by Aſtronomie or Aſtrologie, that is, by contemplation of the ſtarres, as ſome fond Gentiles did pretende, (though Ptolomie denie that anie ſuch thing can be fore-told but onelie by inſpiration from God,) neyther yet were they ſo ſharpe witted, as to attaine to Prophecie by ſtrange imaginations, as moſt vainely Auerroes and his fellowes hold that ſome men may; nor finally, were they ſo delicatly fedde, as by exact dyet and rules of Alchimie, to come to Prophecie, as Alchimiſts dreame that a man may doe, and that Appolonius Thyaneus dyd, vvho by ſtillified meates (as they ſpeake) came to be ſtillified himſelfe, and ſo by helpe of his Glaſſe called Alchimuſi, to fore-tell ſome matters & affaires to come. Our Prophets (I ſay) knew none of theſe fantaſticall deuiſes, beeing for the moſt part poore, ſimple and vnlearned men, as in particuler was recorded, that Dauid was a ſheepeheard, & Amos was a keeper of Oxen. Yea, oftentimes they were Women, as Marie the ſiſter of Aaron, called in the Scripture by the name of Propheteſſe. Debora the wife of Lapidoth: Hanna the Mother of Samuel,

Ptolo. in lib. de fruct.

Moſes Narbon in lib. Abubacher et Auampare.

Roger Baco, lib. de ſcient experimentalib.

Amos, 1.

Exod. 15. *Iudges.* 5. 1, *Reg.* 2.

Samuell, Elizabeth the Mother of Iohn Baptiſt: Anna the Daughter of Panuell: and finally, the moſt holy and bleſſed virgine Mary, with the daughters of Phillip, and many ſuch other, both in the old and new Teſtament, who prophecied ſtrangelie, nor could poſſibly receiue ſuch fore-knowledge of things to come, but onely from the Spyrit of the lyuing GOD, and by inſparation of the holy Ghoſt, which is a manifeſt demonſtration, of the excellencie of Holy-writ, and of the certainty contained therein.

Luke 1, et 2, Acts 21.

The eight proofe of Scriptures.

AND nowe, albeit thys myght ſeeme ſufficient in the iudgement and conſcience of euery reaſonable man (as the Iew ſuppoſeth) to proue that the Scriptures be only frō God, & conſequently by them, that there is a GOD; yet hath he one reaſon more to confirme theyr ſinceritie which I will alledge in this place, and there-with make an ende. His reaſon is, that although theſe holy writings, (which proceede of Gods ſpirite

ite) do not take theyr teſtimonie or confirmation frō man, yet for more uidence of the trueth, God hath ſo rouided, that all the principall moſt range and wonderfull thinges, re-ounted in Scripture, ſhould bee re-orted alſo, and confirmed by Infi-iels, Pagans, Gentiles, and Heathen Writers themſelues; albeit in ſome poynts they differ frō the Scriptures, n the manner of their narration, for hat they adioyne ſuperſtitions ther-nto. Which maketh the more for pprobation of the thinges, for that heereby it appeareth, they tooke not heyr ſtories directly from the Bible, but by tradition, and moſt auncient ntiquities of their owne.

Approbation of Heathen Wryters.

The Creation of the world.

IRſt then, he ſheweth that the creation of the World, vvhich is the maruaile of all maruailes, with the infuſion of mans ſoule from God, is both graunted and agreed vpon, by all thoſe Heathen Phyloſophers, that haue beene cited before, (albeit the particularities bee not ſo ſet downe by them as they are in Scriptures,) and

Gene, 1, et 2,

and by all other, that doe see in reason, that of necessitie, there must be yeelded som Creator of these things.

The flood of Noe.

Gene,6,7,8, NExt to thys, the flood of Noe is mencioned, by diuers most auncient Heathen Writers; as by Bærosus Chaldeus, Ieronimus Egyptius, Nicholaus Damascenus, Abydenus, and others; according as both Iosephus and Eusebius doe prooue. And in Bresile, and other Countries discouered in our age, where neuer teachers were known to be before, they talke of a certaine drowning of the VVorlde, which in time past happened; and doe say, that this was left vnto them by tradition, from tyme out of minde, by the first inhabitants of those places.

Iosep.li.1. de antiq. Iud. Euseb. lib.9, de præp. Euan. cap.4.

The long life of the first Fathers.

Gene,5,10 and 11. OF the long life of the first Patriarches, according as the Scripture reporteth it, not onely the former Authors, but also Manethus, that

hat gathered the Hiſtorie of the E-giptians: Molus Heſtiæus, that wrot he Acts of the Phœnicians, Heſio-lus, Hecatus, Abderida, Helani-us, Acuſilaus, and Ephotus doe te-ſtifie, that thoſe firſt inhabitants of he world, lyued commonly a thou-and yeeres a peece: and they alledge he reaſon thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, ſpeciallie Aſtronomie and Aſtrolo-gie, which, (as they write) could not be brought to ſufficient perfection, by any one man that had lyued leſſe hen ſixe hundred yeeres, in which pace, the great yeere (as they call it) unneth about.

Of the Tower of Babilon.

OF the Tower of Babilon, and of the confuſion of tongues at the ame, Euſebius citeth the teſtimonies at large, both of Abydenus that ly-ued about King Alexanders time, and of Sibilla, as alſo the words of He-ſtiæus concerning the Land of Sen-naar, wher it was builded. And theſe Gentiles doe ſhew by reaſon, that if there

Gene. 11.

Euſeb. lib. 9. *de præp. ca.* 4.

Marke this reaſon.

there had not beene ſome ſuch myracle in the diuiſion of tongues, no doubt but that all tongues being deriued of one, (as all men are of one Father,) the ſame tongues vvould haue retayned the ſelfe ſame rootes and principles, as in all dialects or deriuation of tongues wee ſee that it commeth to paſſe.

But now (ſay they) in many tongs at this day, wee ſee that there is no lykelihood or affinitie among them, but all different the one from the other, & therby it appeareth, that they were made diuers and diſtinct, euen from the beginning.

Of Abraham.

Gen. 11, 12, 13, 14, *&c.*

OF Abraham and his affayres, I haue alledged ſome Heathen Writers before, as Beroſus, Hecatæus, and Nicholaus Damaſcenus. But

Alexan. Polihiſt. lib. de Iudai. hiſt.

of all other; Alexander Polyhiſtor alledgeth Eupolemus moſt at large, of Abrahams being in Egipt, and of his teaching them Aſtronomy there: of his fight and victorie in the behalfe of Lot: of his entertaynement by K. Melchiſedech, of his wife and

ſiſter

ſiſter Sara, and of other his doings, eſpecially of the ſacrifice of his ſonne Iſaac. To whom alſo agreeth Melo, in hys bookes wrytten agaynſt the Iewes, and Artabanus. And of the ſtrange Lake wherinto Sodome and Gomorra were turned by theyr deſtruction, called *Mare mortuum*, the dead Sea, wherein nothing can lyue. Both Galen, Pauſanius, Solinus, Taci-tus, and Strabo, doe teſtifie & ſhew, the particuler wonders therof.

Melo. lib. de fraudib. Iudeorum.
Arta. in Iudeorum hiſt.
Gal. de ſimp.
Pauſan. in Eliæ Solin in Polih. Tacitus lib. vlt. hiſtor.

Of Iſaack, Iacob, Ioſeph, Iob. &c.

FRom Abraham downe to Moſes, writeth very particulerly the forenamed Alexander, albeit he mingle ſometimes certaine fables, whereby appeareth, that hee tooke hys ſtorie not out of the Bible wholy: And he alledgeth one Leodemus, who as he ſayth, lyued with Moſes, and wrote the ſelfe ſame things that Moſes did, ſo that theſe wryters agree almoſt in all thinges touching Iſaack, Iacob, Ioſeph, and all theyr affaires, euen vnto Moſes; & with theſe doe concurre alſo Theodotus a moſt aunci-

Gen. 15, 16, 17, 18, &c.

ent

ent Poet, Artabanus and Philon, Gentiles. Aristæus in like manner about Aristotles time, wrote a booke of *Iob.*

Aristæ. lib. de Iob.

Of Moses.

OF Moses and his acts, not onely the fore-named, (especially Artabanus in hys Booke of the Iewes) do make mention at large: but manie others also, as namely Eupolemus, out of whom Polihistor reciteth very long narrations, of the wonderfull and stupendious things done by Moses in Egypt; for which he sayth, that in his time hee was worshipped as a God in that Countrey, and called by many Mercurius. And that the Ethiopians learned circumcision of hym, which afterward alwayes they retayned, and so doe vnto thys day. And as for his miracles done in Egypt, his leading the people thence by the Redde-sea: hys lyuing with them fortie yeeres in the wildernes: the Heathen VVryters agree in all thinges with the Scriptures, sauing only, that they reeount diuers things to the prayse of Moses, which hee hath

Exod. 2, 3, 4, 5. &c.

ath not written of himſelfe, adding ſo his deſcription, to wit, that hee as a long tale man, with a yellowe eard, and long hayre, where-with lſo accordeth Numenius Pythogo-cus, touching the actes of Moiſes, hoſe life hee ſayth that he had read the auncienteſt records that were be had.

The deſcription of Moſes perſon out of the Heathen wryters.

The ſtorie of Ioſua, Iudges, and the Kings.

BVT the fore-ſamed Eupolemus goeth yet forward, and purſueth he ſtorie of Ioſua, of the Iudges, of aule, Dauid, and of Salomon, euen nto the building of the Temple, hich he deſcribeth at large, vvith e particuler Letters written about at matter to the King of Tyrus, hich Ioſephus ſayth were in hys ayes kept in the records of the Tyans. And with Eupolemus, agree olyhiſtor, and Hecatæus Abdetita, at liued and ſerued in warre with ing Alexander the great, and they ake mention among other thinges the ineſtimable riches of Salo-on, and of the treaſures vvhich he had

Ioſep. lib. 8. de ant. ca. 2.

The treaſures hidde in the Sepulcher of Dauid.

had hyd and buryed, (according to the fashion of that tyme) in the Sepulcher of his Father Dauid, which to be no fable, (though not mentioned by the Scripture) Iosephus prooueth, for that Hircanus the high Priest and King of Iurie, beeing besieged in Ierusalem by Antiochus surnamed Pius, not many yeeres before our Sauiour Christ his natiuity to redeeme himselfe and the Citie and to pay for his peace, * opened the sayde Sepulcher of Dauid, and fecht out of one part thereof, three thousand Talents in ready money which amount to sixe hundred thousand pounds Englisth, if wee account the Talents but at the least size, of *Talentum Hæbraicum.*

Iosep. l. 13. de antiq. cap. 6.

* The same thing attempted Herod in his time, as Iosephus saith. lib. 18 anti.

The things that ensued after King Salomons dayes.

AND as for the things that ensued after Salomon, as the deuision of the Tribes among themselues and their diuers vvarres, afflictions & transmigrations into other countryes, many Heathen Wryters do mention & record them, & among other

ther, Herodotus, and Diodorus Siculus. And the fore-sayd Alexander olyhistor, talking of the captiuitie f Babylon, sayth, that Ieremie the rophet, tolde Ioachim hys King, hat would befall him, and that Nauchodonosor hearing thereof, vvas noued thereby to besiege Ieruſalem. *Ierem*, 37, 4, *Reg*, 24

Of the flight of Zenacharib from he siedge of Ieruſalem, and how hee vas killed at his returne home, by is owne sonnes in the Temple, according to the prophecie of Esay, & ory of the booke of Kings, for that ee had blasphemed the Lorde God f Israell, as Herodotus vvitnesseth; nd that after hys death, hee had a atue or Image of mettall erected in is memorie, with this inscription in reeke; *Hee that beholdeth mee, let im learne to bee godlie*. Confer Xeophon also in his seauenth booke *e Cyropædia*, and you shall see hym gree with Daniell in his narrations f Babylon. Of Senacharib. *Esay*, 31, 33, *and* 36, 4, *Regu*. 9, *Hero*. *lib*. 2. *Dani*. 16.

And finally, I will conclude with oſephus the learned Iew, that wrote mmediatly after Christes ascention, & protesteth that the publique vvrygs of the Syrians, Chaldeans, Phęicians, and innumerable hystories *Ioſeph*. *l*. 1. *de antiq*. *Iud*.

of the Grecians, are ſufficient to te
ſtifie the antiquity, truth, authoritie
and certaintie of the holy ſcripture
if there were no other proofe in th
world beſides.

The concluſion of this chapter, with the application.

Section. 4.

THus farre haue I treated of th
wayes and meanes, which hau
beene left vnto the worlde from th
beginning, thereby to know and vn
derſtande theyr Maker. In treatin
which poynt, I haue ſtayed my ſel
the longer, for that it is the ground
and foundation of all that is, or ma
bee ſayde heereafter. It is the firſt, f
nall, and chiefe principle, of our e
ternall ſaluation or damnation, an
the totall weale or wo that muſt b
fall vs, and poſſeſſe vs for euer.

Which ground and veritie, if it b
ſo certaine and euident, as befo
hath been ſhewed, by all reaſon an
proofe, both diuine and humane, an
that the matter be ſo teſtified & pr
claimed vnto vs, by all the creatur
of heauen & earth, and by the mou
an

nd writing of our Creator himſelfe, No excuſe
s no ignoraunce or blindneſſe can of ignorãce
xcuſe the ſame, no ſlothfulneſſe diſ- of God.
emble it, no wickedneſſe denie it:
hat remayneth then, but to conſi-
der with our ſelues, what ſeruice this
God requireth at our hands? what
ratitude, what duty, what honour
or our creation? to the end, that as
we haue prooued him a moſt boun-
ifull Creator, ſo we may finde him
propitious Iudge, and munificent
ewarder. For it is not probable, that
is diuine Maieſtie, which hath ap-
ointed euery other creature to ſome
ction for his owne glory, (as hath
een declared at large before) ſhold
eaue man-kinde onely, which is the
worthieſt of all the reſt, without ob-
igation to his ſeruice.

In which one poynt notwithſtan-
ding, though neuer ſo cleere (ſuch is The errour
he fondnes of our corrupt nature, of the olde
without Gods holy grace:) fayled Phyloſo-
hoſe ancient wiſemen of the world, phers.
of whom S. Paul ſpeaketh ſo much *Rom.* 1, *et* 2.
n his Epiſtle to the Romaines, ta-
king compaſſion of theyr caſe, and
alling them fooles, and all theyr
great learning and Philoſophy meere
ondnes: for that *whereas* (by the

meanes before mentioned) *they came*
Rom. 1. *to know GOD, they did not seeke to*
glorifie him, as appertayned vnto God,
nor yet did render him due thankes,
but vanished away in theyr cogitati-
Rom. 1. *ons. &c.* That is, they tooke no pro-
fite, by this knowledge of theirs, bu
applyed theyr cogitations vppon th
vanities of this world, more then vp
pon the honour and seruice of thy
theyr God. For which cause, as Sain
Paul adioineth presently in the sam
" place, that for so much as they di
" thus, & did not shew forth by they
" lyfe and workes, that they had th
" knowledge of God indeede: GOD
" deliuered them ouer to a reprobat
" sence, and suffered them to fall int
" horrible sinnes, which S. Paul dot
" name and detest in all that Chapte
" and finally concludeth, that they
" euerlasting perdition ensued princi-
Rom. 1. pallie vppon thys one poynt: tha
" whereas, *They knew the iustice of God*
" (by all the wayes and arguments th
" before haue been declared,) yet wol
" they not vnderstand (sayth he) th
" death was due to all such, which ly
" ued wickedly as they did.

And the same Apostle vpon con
sideration of these matters, where

he ſtandeth long for the importance thereof, pronounceth in fine, thys generall ſentence, with great aſſeueration and vehemencie of Spyrite: *That the wrath of God is reuealed from heauen, vppon all impietie and iniuſtice of thoſe men, who hold the knowledge of God in vnrighteouſnes.* That is, who beeing indued with the knowledge of God, doe liue notwithſtanding vnrighteouſly, or (as hee ſayde before) doe conſume theyr dayes in vanitie, not making account of the ſeruice which they doe owe to that God, for their creation and other benefites. VVhich thing, if Saint Paul might truly ſay to thoſe Gentiles before hys time, who had onely naturall knowledge and vnderſtanding of God: that is, ſo much as by hys creatures was to be gathered: what may, or ſhall be ſayd vnto vs, who haue not onely that light of nature which they had, but alſo the wryings and law of God himſelfe, communicated eſpecially vnto the Iewes, and aboue that alſo, haue heard the voice of his onely ſonne vpon earth, and haue receiued the doctrine of his moſt bleſſed Goſpell, and yet doe liue as negligently (manie of vs) as

A generall ſentence pronounced by S. Paule. *Rom.* 1.

The application to our ſelues.

did the very Heathen, touching good life and vertue.

Surely in this case I must denounce against my selfe, that if it be true, (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Phylosophers, that by that little knowledge they had of GOD, *they were made inexcusable*, then by the most iust and certaine rule of Christ, layd downe by S. Luke, *cui multum datum est, multum queretur ab eo*, that of euery man which hath receiued much, a great account shall be taken for the same; wee are forced to inferre, that our account shall be the greater, and our selues much more inexcusable before hys diuine Maiestie, then the very Gentiles and Heathens are; if after our knowledge & manifest vnderstanding of his Godhead and iustice, *Wee vanish away in our cogitations*, as they did, and as the most part of the worlde at this day are seene to doe, that is, if wee apply our cogitations and cares, about the vaine affayres of this temporall lyfe and transitory commodities, which we should bestow vppon the seruice and honour of thys Lord and Creator.

Rom. 1.

Luke, 12.

OF THE FINALL END AND CAVSE WHY man was created by God, and placed in this worlde.

And of the obligation hee hath thereby, to attend to the affaire for which hee came hether.

CHAP. III.

BY the Chapter precedent, I nothing doubt (gentle Reader) but if thou haue ſeene & peruſed the ſame, thou remaineſt ſufficiently informed of thy Creator. Now followeth it by order of good conſequence, that we conſider with ſome attention, (for that it ſtandeth vs much vpon) what intent and purpoſe God had in creating vs, and this world for our ſakes, and in placing vs therein as Lordes of the ſame? By the former conſiderations vvee haue learned, that as among other creatures, nothing made it ſelfe; ſo nothing was made for it ſelfe, nor to ſerue it ſelfe. The heauens (we ſee) doe ſerue the ayre,

A neceſſary conſideration.

the ayre ſerueth the earth, the earth ſerueth the Beaſtes, the beaſtes ſerue man; & then is the queſtion, whom man was made to ſerue? for in him alſo holdeth the former reaſon, that ſeeing he was not made by himſelfe, it is not likelie that hee was made to ſerue himſelfe.

If wee conſult with the ſcriptures heerein, wee finde a generall ſentence layd downe vvithout exception; *Vniuerſa propter ſemetipſum operatus eſt Dominus*, the Lorde hath made all things for himſelfe. And if all, then man (no doubt) who is not the leaſt of the reſt which he hath made.

Prou, 16,

Man made to ſerue GOD.

And heerby it commeth to paſſe, that man cannot be ſayd to bee free, or at his owne appointment or dyſpoſition in thys worlde, but is obliged to performe that thing, for the which he was ſent into this habitation. Which poynt holy Iob declareth plainly, in a certaine inuectiue againſt ſuch men as were careleſſe and negligent in conſideration of thys affayre. *A vaine man* (ſayth he) *is lyfted vp in pride, and thinketh himſelfe to be borne as free as the colt of a wilde Aſſe.* That is, hee thinketh himſelfe bounde to nothing, ſubiect to nothing

Iob, 11,

thing, accountable for nothing that he doth in this lyfe: but only borne free, to passe his time in disport and pleasure, as a Colt in the wildernes, that hath no Maister to tame him.

VVhich in other words, the wiseman vttereth thus; *Hee esteemeth this life of ours to be but a play-game*, and therfore careth not how he liueth, or wherein he spend and passe ouer his time. And this of the man whom the Scripture calleth vaine. *Wisd.* 15.

But now, for the sober, wise, and discreete, of whom it is written, *The way of lyfe is vppon the learned, to the ende hee may decline from the lowest hell:* they are farre from so great follie, as to imagine that no account shall be demaunded of our beeing in this world: for that they haue read, *That God shall bring into iudgement whatsoeuer is done, for euerie fault that is committed.* And the Christian man knoweth further, by the mouth and asseueration of hys Saiiour and Redeemer, that hee shall be accountant for euery idle worde that hee mis-vttereth: and finallie, there is no man that is eyther of reason, or conuersant in the wrytings and Testament of his Creator, but *Prou.* 15. *Eccles.* 11, *and* 12. *Math.* 12. Account to be giuen.

remembreth well, that among all other irritations, whereby the wicked man is saide to prouoke Gods patience to indignation, none is more often repeated, or more grieuously taken, then, *that he said in his hart, God will aske no account,*

Psal. 9, 43, and 141.

VVith these men then alone shall be my speech in this present Chapter, who haue a desire to discharge well thys account. For attayning whereof (truly) I can giue no better counsaile, instruction, or aduise, then to doe in thys case, as a good Merchant factor is wont to doe, when he arriueth in forraine Countries, or as a Souldiour or Captaine, sent by hys Prince to some great exployt, is accustomed, when hee commeth to the place appointed, that is, to weigh and consider deepely, for what cause he came thether? why hee was sent? to what ende? what to attempt? what to prosecute? what to performe? what shall be expected and required at his hands (vppon his returne,) by him that sent hym thether? For these cogitations (no doubt) shall styrre him vp to attend to that for which hee came, and not to employ his time in impertinent affaires,

Profitable demaunds and considerations.

affayres. The like would I counſaile a Chriſtian to put in vre, concerning the caſe propoſed, and to demaunde of himſelfe, betweene God and hys conſcience, why, and wherefore, and to what end, hee was created & ſent hether into this world? what to do? wherein to beſtow his dayes &c.

And then ſhall hee finde, that for no other cauſe, matter, or end, but onely to ſerue God in thys life, and by that ſeruice to enioy heauen, and euerlaſting ſaluation in the lyfe to come. Thys was the condition of our creation, as Moyſes well expreſſeth; and thys was the conſideration of our redeeming, fore-tolde by Zacharie, before we were yet redeemed; *That wee beeing deliuered from the handes of our enemies, ſhoulde ſerue God in holineſſe and righteouſnes, all the dayes of our life.* *Gene, 14.* *Luke, 2.*

Of thys conſideration doe enſue two conſequents to bee obſerued. Whereof the firſt is, that ſeeing our end and finall cauſe of beeing in thys world, is to ſerue God, & ſo to work our owne ſaluation with feare and trembling; vvhatſoeuer thing wee doe, or beſtowe our time in, which eyther is contrary or impertinent, or not

The firſt cõſequence vpon due conſideration of our end.

not profitable to thys end, (though it were to gaine kingdomes) it is vanitie and loſt labour, and will turne vs in tyme to griefe and repentance, (if wee change not our courſe) for that it is not the matter for vvhich we came into thys lyfe, nor whereof we ſhall be demaunded an account, except it bee to receiue iudgement & puniſhment for the ſame.

The ſecond cõſequence.

Secondly, it followeth of the ſame conſideration, that ſeeing our onely buſines and affaire in thys worlde, is to ſerue our Maker, & ſaue our owne ſoules, and that all other earthly creatures, are put heere to ſerue our vſes to that end onely, we ſhould for our parte bee indifferent to all theſe creatures, as to riches or pouertie, to health or ſickneſſe, to honor or contempt; to little learning, or much learning; and we ſhould deſire only ſo much or little of eyther of them, as were beſt for vs, to ỹ attainment of our ſaid end & Butte pretended; that is, to the ſeruice of God, & the vveale of our ſoules. For whoſoeuer deſireth, ſeeketh, loueth, or vſeth theſe creatures, more then for thys, runneth from the end for vvhich he came hether.

By

By thys then may a carefull chriſtian make ſome ſcantling of his own eſtate with God, and make a coniecture vvhether he be in the right way or no. For if he attend only or principally to this end, for which hee was ſent hether; if his cares, cogitations, ſtudies, endeuours, labours, talke, conuerſation, and other his actions, doe runne vpon thys matter, & that hee careth no more for other creatures, as honours, riches, learning, and the like, then they are neceſſarie vnto him for this end that hee pretendeth, if his dayes and life be ſpent in thys ſtudy of the ſeruice of God, and procuring his owne ſaluation, in carefulneſſe, feare, and trembling, as the Apoſtle aduiſed him; then hee is (doubtles) a moſt happy man, and ſhall at length attaine to the Kingdome which hee expected. But if he finde himſelfe in a contrary caſe and courſe; that is, not to attend indeede to this matter, for which only he was ſent hether, not to haue in his hart & ſtudy thys ſeruice of God, and enioying heauen, but rather ſome other vanitie of the vvorld; as promotion, wealth, pleaſure, ſumptuous apparel, gorgious buildings, beauty, fauour

How each man may take a ſcantling of his own eſtate.

A right courſe.

Phillip, 2,

A wrong & dangerous courſe.

fauour of Princes, or any other thing els, that appertaineth not vnto thys end. If he ſpend his time about theſe trifles, hauing his cares and cogitations, his talke & delight more in theſe thinges then about the other great buſines, of poſſeſsing Gods eternall kingdom, for which he was made & placed in thys world; then is hee (I aſſure him) in a perrilous way, leading directly to perdition, except he alter & change his courſe. For, moſt certaine it is, that whoſoeuer ſhal not attend vnto the ſeruice he came for, ſhall neuer attaine the reward aſſigned & promiſed to that ſeruice.

And for that the moſt part of all thys vvorld, (not onely of Infidels, but alſo Chriſtians) doe runne amiſſe in thys poynt, & doe not take care of that affayre and buſines, for which alone they were created and placed heere, hence is it, that Chriſt and his holy Saints, both before and after his appearance in the fleſh, haue ſpoken ſo hardly, and ſeuerely of the very ſmall number that ſhall bee ſaued, (euen among Chriſtians,) and haue vttered certain ſpeeches which ſeeme very rigorous to fleſhe and blood, (and to ſuch as are moſt touched

The reaſon why ſo few are ſaued.

Math, 7, 20, *and* 22. *Luke*, 13,

ched therein) ſcarce credible, albeit they muſt be fulfilled. As among other thinges, that a louer of thys worlde cannot bee ſaued; that rich men do enter as hardly into heauen, as a Camell through a needles eye, and the lyke. The reaſon of which maner of ſpeeches doe ſtand in this, that a rich man or worldling, attending with all his induſtrie to heape vp riches (as the faſhion is), can not attende, (nor euer doth) to that for which he came into this world, and conſequently, can neuer attaine heauen, except God work a miracle, and thereby doe cauſe him to ſpend out hys riches to the beneſit of his ſoule, (as ſomtimes he doth) and ſo doe leſſen the Cammell in ſuch ſort, as hee may paſſe the needles eye. VVhereof we haue a very rare example in the Goſpell, of Zacheus, who beeing a very rich man, dyd preſently vppon the entering of Chriſt into his houſe, (but much more as appeareth into hys hart by fayth) reſolue himſelfe to change his former courſe touching riches, and at one blow to beginne with all, gaue away halfe of all hee poſſeſſed to the poore; and for the reſt made proclamation, that whoſoeuer

Iam. 4. *Math.* 19. *Mark*, 10.

Luke, 19.

A perfit example of a good conuersion.

soeuer had receiued any wrong at his hands, (as commonly many doe by them that are rich) he shold come and receaue foure times so much amends, by which almes and restitution, hee was deliuered from the Camels gib or bunch on his backe, that letted his passage through the needles eye. And thys extraordinary fauour and grace hee receiued, by the fortunate presence, of hys most blessed and bountifull gueſt, vvho had signified before in an other place, that himselfe was able, so to draw the Camell, as he should passe the needles eye, for that the thinges which are vnpossible with man, are possible with God.

Math. 19,

Mark. 10.

But to leaue this, and to goe forward in our former purpose, no meruaile it is, if in the world abroade, so few be saued, seeing that of thousands scarce one doth account of that busines, which of all other is the chiefe and principall. Consider you the multitude of all sorts of people vppon earth, and see what theyr traffique and negotiation is? see whether they treate this affayre or no? see wherin their care, study, and cogitation consisteth? How many thousand finde

you

you in Christendome, who spende not one houre of foure and twentie, nor one halfe day in forty, in the seruice of GOD, or busineſſe of theyr ſoule? How infinite haue you, that breake theyr braines about worldlie commodities, and how few that are troubled with this other cogitation? How many find time to eate, drinke, ſleepe, diſport, deck, and trim themſelues to the view of others, and yet haue no time to beſtow in this greateſt buſines of all other buſineſſe? The wrong courſe of the world.

How many paſſe ouer whole daies, weekes, monthes, and yeeres, (and finally their whole life time) in hauing, hunting, and other paſtimes, without regard of this important affaire? How many miſerable women haue you in the vvorlde, that ſpende more dayes in one yeere, in pricking vp theyr apparrel, & adorning theyr kirkaſſe, then they doe houres in prayer for the ſpace of all theyr life? And what (alas) ſhall becom of this people in the end? what will they doe or ſay at the day of account? what excuſe will they alledge? what way will they turne them?

If the Merchant-factor which I mentioned before, after many yeres

ſpent

A comparison expressing the vanitie of our occupations.

spent in forraine Countries vpon his Maisters expences, should returne at length and gyue vp his accounts, of so much time and money spent in singing; so much in dauncing, so much in fencing; so much in courting, and the lyke; who would not laugh at so sonde a reckoning? but beeing further demaunded by hys Maister, what time he had bestowed vppon the Merchandise and affayres for which he was sent, if the man should aunswere, that he had no leysure to thinke vpon that thing, for the great occupation which hee had in the other; who woulde not esteeme him vvoorthy of all punishment and confusion? And much more shame & confusion no doubt shal they sustaine at the last dreadful day, in the face and presence of God and all his Angels, who beeing sent into thys worlde, to traffique so rich a Merchandise as is the kingdome of heauen, haue neglected the same, and haue bestowed theyr studies vppon the most vayne trifles and follies of thys world, without cogitation or care of the other.

Math, 16,

Psalm, 4, Ierem, 2,

O yee chyldren of Adam, sayth the spirit of God, why loue ye so va-

niti

nitie, and seeke after lyes: why leaue you the Fountaine and seeke after Cesterns? If a golden game of inestimable value, should be proposed for such as would runne, and could winne the same; & when the course or rase were begun, if some should step aside and follow flyes or fethers that passed in the ayre, without any regard of the prize and gole proposed, who would not meruaile & take pitty of their folly? euen so is it with men of the world, if wee beleeue S. Paule, who affirmeth, that we are all placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the Game or Prize, but euery man, sayth hee, striueth not thither: and why? for that most men doe step aside, and leaue the marke; Most men doe run awry, and do follow feathers vp and downe in the ayre; most men doe pursue vanities, and do weary themselues out in the pursuite thereof, vntill they can neyther run nor goe, nor mooue theyr lyms any further: and then, for the most part, it is too-late to amend their folly.

A comparison.

1, Cor. 9.

VVill you heare the lamentations of such vnfortunate men? these are

theyr

their owne words recorded by ſcripture. VVe are wearied out in the way of iniquitie and perdition, and the way of God haue we not knowne. What profit haue we receiued of all our pompe and pride, and vaunting riches? what good haue they done vs? They are nowe paſt away as a ſhadow, and as a Meſſenger that rydeth in poſt; and we are conſumed in our owne iniquities.

Wiſd.5. The complaint of worldlings in the end of their life.

This is the lamentable complaint of ſuch men, as ranne awry, and followed a wrong courſe in theyr actions of thys lyfe. Theſe are they who purſued riches, honour, pompe, and ſuch lyke vanities, and forgate the great and weighty buſines for which they were ſent. Theſe are they, who were eſteemed happy men in thys world, and thought to runne a moſt fortunate courſe, in that they heaped much riches together; aduaunced themſelues & theyr families to great dignities: became gorgious, glorious, and dreadfull to others: and finally, obtayned what-ſoeuer they luſt and concupiſcence deſired. This made them ſeeme bleſſed to worldlie cogitations, and the way wherein they ran, to be moſt proſperous and happi

The fond iudgement of ỹ world.

happy. And I make no doubt, by experience of theſe our times, but they had admirours and enuiours in great aboundance, who burned in deſire to obtaine ỹ ſame courſe. And yet when I heare theyr complaint in this place, and theyr owne confeſſion, vvherein they ſay expreſſlie: *We* *Wiſd. 5.*
ſenceleſſe men did erre from the way of truth: VVhen I conſider alſo the addition of ſcripture, *Talia dixerunt in inferno*: they ſpake theſe things when they were in hell: I cannot but eſteeme their courſe for moſt miſerable, and condemne wholy the iudgement of fleſh in this affayre.

VVherefore, my deere brother, if thou be wiſe: yeelde not to this deceit of worldly lips and tongues, that ſe to bleſſe and ſanctifie ſuch, as are *Pſalm.10.*
n moſt danger and neereſt to perdition. Leane rather to the ſincere counſaile of Saint Paul, who willeth hee to examine vprightly thine own *Gala.6.*
works and wayes, and ſo to iudge of hy ſelfe without deceite. If thou walke the way of Babilon, moſt certaine it is, that thou ſhalt neuer arriue at the gates of Ieruſalem, except thou change thy courſe.

Oh my brother, what a griefe will it

a it but vnto thee, when after long la-
bour and much toyle, thou ſhalt find
thy ſelfe to haue gone awry? If a
man had trauailed but one whole
g day, and thereby made weary ſhou'd
vnderſtande at night, that all his la-
bour were loſt, and that his whole
iourney was out of the way: it wold
be a meruailous affliction vnto him
(no doubt) albeit no other incon-
uenience were therein, but only the
loſſe of that dayes trauaile vvhich
might be recouered and recompen-
ced in the next. But if beſides thys
his buſines were great, if it lay vpon
his life to be at the place whether he
goeth, at a certaine houre: if the
loſſe of his way were irrecouerable,
if the puniſhment of his error, muſt
be death and confuſion; and hym-
ſelfe were ſo wearie, that hee could
ſtirre no one foote further: imagin
then what a greeuous meſſage thy
would bee vnto him, to heare one
ſay: Sir, you are amiſſe, your labour
is loſt, and you haue trauailed whol
beſide your way.

So then will it be vnto thee (m
The miſery ſoule) at the day of death; and ſepa
of a ſoule ration from my body, if in this ly
that hath thou attend not to thy ſaluation fo

whic

which thou wert created, but ſhalt paſſe ouer thy dayes in following of vanities. Thou ſhalt find thy ſelfe aſtray at the end of they iourny, thou ſhalt finde thy ſelfe weary, & enforced to ſay with thoſe miſerable damned ſpyrits, *I haue walked harde and craggie wayes*, for that indeede the way of wickednes is full of thornes and ſtones, though in ſhew it be couered with fayre graſſe, and manie flowers. Thou ſhalt find at that day that thou haſt loſt thy labour, loſt thy tyme, loſt all oportunitie of thine owne commodity. Thou ſhalt then find thy errour to be vnrecouerable, thy danger vnauoydable, thy puniſhment inſupportable, thy repentance vnprofitable, and thy griefe, ſorrow, and calamitie inconſolable.

gone awry at the laſt day.

Wiſd. 5.

Oh, hee that coulde beholde and feele the inwarde cogitations of a worldlie mans hart at that inſtant, after all his honours and pleaſures were paſt; no doubt but hee ſhould find him of another iudgement and opinion in thinges, then hee was in the ruffe and heate of his iolitie. Hee doth well perceiue then, the fondnes of thoſe trifles which he followed in his lyfe, albeit it were to make himſelfe

ſelfe a Monarch. If a man did know the cogitations that K. Alexander the great had, when of poyſon he came to dye, after all his victories & incredible proſperitie; if wee knewe the thoughts of Iulius Cæſar, at the day of his murther in the Senate-houſe, after the conqueſt of all his enemies, and ſubiection of the vvhole world, to his own onely obedience; wee ſhould well perceiue, that they tooke little pleaſure in the vvayes they walked, notwithſtanding they were eſteemed moſt proſperous and happy men of this world.

Alexanders death.

Iulius Cæſars death.

Ioſephus the Iew, recounteth two verie rare examples of humane felicitie, in Herod the firſt, and Agrippa his Coſine, whereof the one by Antonie the Triumuir, and the other by Caligula the Emperour, (both of them beeing otherwiſe but priuate Gentlemen, & in great pouertie and miſery when they fledde to Rome) vvere exalted vpon the ſuddaine to vnexpected great fortune, and made rich Monarchs and glorious Potentates. They were indued (at ſeuerall times) with the kingdom & crowne of Iurie, and that in ſuch ample ſorte as neuer any of that nation after the

Two rare examples.

Ioſep. lib. 14. 15, et 18, de antiq. Iud. et bello. Iud. lib. 2.

ha

ad the lyke. For which cauſe they
ere called in the Hebrue ſtory, (for
ſtinction ſake) Herode the great,
nd Agrippa the great. They ruled
nd commaunded all in their daies,
ey wanted neyther ſiluer nor gold,
either pleaſures nor paſtimes, ney-
er friendes nor flatterers. And be-
des all theſe gyfts of Fortune, they
bounded alſo in ornaments and
xcellencie of body and wit. And all
is was increaſed & made the more
dmyrable, by reaſon
f theyr *baſe & low
ſtate before, in re-
ect vvhereof, theyr
reſent fortune was
teemed for a perfect
tterne of moſt ab-
lute felicitie.

Thys they enioyed
r a certain ſpace, &
o aſſure themſelues
f the continuaunce,
ey bent all theyr
ares, cogitations, and ſtudyes, to
leaſe the humors of the Romaine
mperours, as theyr Gods, and Au-
ors of all theyr proſperitie and fe-
city vpon earth. In reſpect of whoſe
auours, (as Ioſephus noteth,) they

* For enuie onely of Agrippa hys fortune, Herodias dyd ruine herſelfe and her husband, as Ioſephus ſayth. Lib. 18. antiqu. capit. 8, 9, 15. Her husbande vvas Herode Antipas, that ſlewe Saint Iohn Baptiſt, and vvas ſonne to Herod the firſt. *Luke*, 3, *Math*, 14.

cared little to violate their own Religion of the Iewes, or any thing el that was moſt ſacred. And this forſooth, was eſteemed of many a moſt wiſe, politique, proſperous, and happie courſe. But what was the end & conſumation of thys theyr pleaſant raſe?

Herods death. *Ioſep. lib. 15. de antiq.* * This Herod was called Aſcolonita, & ſlew the infants in Bethlem. *Math, 2.*

First, Herod fell ſicke of an incurable and lothſome diſeaſe, and was tormented in the ſame with ſo many terrors, * and horrible accuſation of his conſcience, as hee pronounced himſelfe to be the moſt miſerable afflicted creature that euer liued; and ſo calling one day for a knife to pare an Apple, woulde needes haue murthered himſelfe with the ſame, if hys arme had not beene ſtayed by them that ſtood by. And for Agrippa, Ioſephus reporteth, how that vppon a certaine day which hee kept feſtiual in Cæſaria, for the honour of Claudius the Romaine Emperour, when hee was in his moſt extreame pompe and iolitie, in the middeſt of all hys Peeres, Nobles, and Damoſels, coming foorth at an houre appoynted all glyttering in golde and ſiluer, to make an Oration vnto the people hys voyce, geſture, countenaunce

The death of Agrippa. *Ioſeph. lib. 19 cap. 7.*

an

and apparrell ſo pleaſed, as the people beganne to cry, (beeing ſolicited thereunto by ſome flatterers) *That it was the voyce of God, and not of man,* wherin Agrippa taking pleaſure and delectation, vvas * ſtroken preſently from heauen, with a moſt horrible putrifaction of all hys body, whereof he died, repeating only to his friends theſe words in the midſt of his torments; * *Behold ye me, that doe ſeeme to you a God, how miſerably I am enforced to depart from you all.*

Nowe then would I demaund of theſe two fortunate men, vvho laying aſide all care of God and Religion, did follow the preferments of this world ſo freſhly, and obtayned the ſame ſo luckily: how they lyked of this theyr courſe and raſe in the ende? Truely, I doubt not, but if they were heere to anſwer for themſelues, they would aſſure vs, that one houre beſtowed in ỹ ſeruice of God, and of theyr ſaluation, would more haue comforted them at the laſt inſtant, then all theyr labours and trauailes which they tooke in their liues for pleaſing of Emperours, and gathering the grace and good liking of mortall men.

* S. Luke ſaith he was ſtroken by Gods Angel, *Act.* 12. And conſider how Ioſephus agreeth with this narration.

* *Euſeb. lib.* 2, *hiſto. cap.* 19.

Sincere and profitable counsaile.

Vse then, ô Christian, vse this experience to thy commoditie: vse it to thy instruction, vse it to thy forewarning. That which they are now, thou shalt be shortly, and of all follies it is the greatest, not to profit or flee from danger by the example of others.

The difference betweene a vvise-man and a foole is this, that the one prouideth for a mischiefe while time serueth, and the other would doe, when it is too-late, If thou mightest feele now, the state & case wherin thy poore hart shall be at the last day, for neglecting the thing, that of all other it should haue studied and thought vpon most, thou wouldest take from thy meate, and sleepe, and other necessaries, to repayre that is past; Hetherto hast thou time to reforme thy course of lyfe if thou be willing, which is no small benefite, if all were knowne. For in this sence (no doubt) it is most true, which the wise-man sayth; that better it is to be a lyuing dog, then a dead Lyon: For that while the *day-time* of thy lyfe endureth, all things amisse may easily be amended. But the dreadfull *nyght* of death will ouer-take thee shortly,

Eccle. 4.

Iob. 9.

ſhortly, and then ſhall there be no more ſpace of reformation.

Oh that men would be wiſe, and fore-ſee thinges to come, ſayth one Prophet. The greateſt wiſedome in the world (deere brother) is to looke and attende to our ſaluation: for as the Scripture ſayth moſt truely: *Hee is a wiſe man indeede, that is wiſe to his owne ſoule.* And of this wiſedome it is written in the very ſame Booke, as ſpoken by herſelfe. *In mee is the grace of all lyfe aad truth, and in mee is the hope of all lyfe and vertue.* In morrall actions and humaine wiſedome, we ſee that the firſt and chiefeſt circumſtaunce is, to regard well and conſider the end. And how then doe we omit the ſame, in this great affayre of the kingdome of heauen? If our ende be heauen, what meane wee ſo much to affect our ſelues to earth? If our end be God, why ſecke we ſo greedily the worldly fauour of men? If our end be the ſaluation and eternitie of our ſoule, why doe wee follow vanities and temporalities of thys lyfe? *Why ſpend yee your money and not in bread,* ſayth GOD by the mouth of Eſay, *Why beſtow yee your labour on thinges that will not yeeld yee*

Deut. 32.

Eccle. 37.

Eccle. 24.

Great folly and errour.

Eſay. 55.

Ephe. 1. *ſaturitie* ? If our inheritance be that
1, *Theſ.* 2. we ſhould raigne as Kings, why put
2, *Pet.* 1. we our ſelues in ſuch flattery of cre-
Luke, 15. atures ? If our birth allow vs to feed of bread in our Fathers houſe, why delight we to eate huskes prouided for the ſwine?

But alas we may ſay with the wiſe
Wiſd. 4. man in the Scripture, *Faſcinatio nugacitatis obſcurat bona*. The bewitching of worldly trifles, doe obſcure and hide vs from the thinges that are good and behouefull for our ſoules? ô moſt daungerous enchauntment.

Errour in our courſe of life is not pardoned.

But what? ſhall this excuſe vs? no truly for the ſame Spyrite of GOD
Hoſea, 4. hath left recorded, *Populus non intelligens vapulabit*: The people that vnderſtandeth not, ſhall be beaten for it. And another Prophet to the
Eſay. 28. ſame effect pronounceth, *This people is not wiſe, and therefore hee that made them ſhall not pardon them, neyther ſhall hee that created them, take mercy on them.* It is wrytten of fooles, *Ventum ſeminabunt et turbinem metent.* They ſhall ſowe and caſt theyr ſeede vppon the windes, and ſhall receiue for theyr harueſt, nothing elſe but a ſtorme or tempeſt. VVhereby is ſignified, that they ſhall not one-

lie

lie caſt away and leeſe theyr labours, but alſo be puniſhed for the ſame.

Conſider then I beſeech thee my deere brother, attentiuely, what thou wilt doe or ſay, when thy Lord ſhall come at the laſt day, & aske thee an account of all thy labors, actions, & time ſpent in this life; when he ſhall require a reckoning of his Talents lent vnto thee, when hee ſhall ſay, as he ſaid to the Farmour or Steward in the Goſpell, *Redde rationem villicationis tuæ*; Gyue account of thy Stewardſhip and charge committed vnto thee. What wilt thou ſay, when hee ſhall examine, & weigh and try thy doings, as gold is examined & tryed in the fornace, that is, what end they had? whereto they were applied? to what glory of God? to what profit of thy ſoule? what meaſure, weight, and ſubſtance they beare.

A profitable forewarning.

Math. 25.

Luke, 16.

Baltaſar King of Babylon, ſitting at hys banquet merry vpon a tyme, eſpied ſuddainely certaine fingers without a hande, that wrote on the wall right ouer-againſt hys Table, theſe 3. Hebrew wordes, *MANE, THEKEL, PHARES*. Which vvords Daniell interpreted in three ſentences vnto the King in this manner.

A rare chance that happened to Baltaſar King of Babilon.

Dani. 5.

ner. *Mane*, God hath numbred thee (Baltasar) and thy kingdome; *Thekell*, he hath weighed thee in ỹ Goldsmithes ballance, and thou art found too light; *Phares*, for this cause hath he deuided thee from thy kingdome, and hath gyuen the same to the Medes and Persians.

Oh, that these three most golden and most significant words, engraued by the Angell vppon Baltasars wall, were registred vpon euery dore and post in Christendome, or rather imprinted in the hart of each Christien, especially the two first, that import the numbring and weighing of all our actions, and that in the weights and ballance of the Goldsmyth, vvhere euery graine is espyed that vvanteth. And if Baltasars actions, that vvas a Gentile, were to be examined in so nyse and delicate a payre of Ballance for their tryall, and if hee had so seuere a sentence pronounced vpon him, that he shoulde bee deuided from life & kingdome, (as he was the same night folowing) *Quia inuentus est minus habens*, for that hee vvas founde to haue lesse weight in him then he should haue; vvhat shall wee thinke of our selues, that

If God examine straitly the actions of Innidels, much more of Christians if they liue careleſſe. *Daniel*, 5,

that are Christians, of whom it is written aboue all others; *I will search the sinnes of Ierusalem with a candle.* What shall we expect, that haue not onely lesse weight then wee should haue, but no weight at all, in the most of our actions? what may such men (I say) expect, but onelie that most terrible threat of diuision made to Baltasar, (or rather worse, if worse may be) that is, to be deuided from God and his Angels: from participation of God and our Sauiour: from communion of Saints: from hope of our inheritance: from our portion celestiall and life euerlasting: according to the expresse declaration made heereof by Christ himselfe, in these words to the negligent seruant. *The Lorde of such a seruant shall come at a day when he hopeth not, and at an houre that he knoweth not, and shall deuide him out, and assigne his part with hypocrites, where shall be weeping and gnashing of teeth.*

Soph. 1.

A dreadfull diuision.

Math. 24.

VVherfore (deere brother) to conclude this chapter, I can say nothing more in this dangerous case, wherin the world so runneth awry, but onelie exhort thee (as the Apostle doth) not to conforme thy self to the com-

The conclusion.

mon errour that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorrie for the time lost, but passe no further. If hetherto thou haue not considered the weightines of this affaire, serue thy seife of thys admonition, and remember that it is written, *that a Wise-man profiteth by euery occasion.* Esteeme thy resolution in thys one poynt, the chiefest menage that euer shall passe through thy hands in this world, albeit thou wert a Monarch and Ruler of tenne worlds together. And finally, I will ende with the verie same words, wherewith the wiseman concludeth hys whole Booke. *Feare God and obserue his commaundements, for this is euery man.* That is, in thys dooth all and euery man consist: his ende, his beginning, his lyfe, and cause of beeing: that hee feare God, and direct hys actions to the obseruaunce of hys commaundements; for that without thys, hee is no man in effect, seeing that hee looseth all benefit, both of his name, nature, redemption, and creation.

Prou. 6.

Eccle. 11

THAT

THAT THE SERVICE WHICH GOD REquireth of Man in this preſent life, is Religion.

VVith the particuler confirmations of Chriſtian Religion, aboue al other in the world.

CHAP. IIII.

HAuing prooued in the former chapters, that there is a GOD, which created man; and that man in reſpect thereof, and of other benefits receiued, is bound to honor and ſerue the ſame God, the queſtion may be demaunded in this place, what ſeruice it is that God requireth, and wherein it doth conſiſt? Whervnto the aunſwere is briefe and eaſie, that it is Religion; which is a vertue that contayneth properly the vvorſhyp and ſeruice that vvee ovve vnto God; euen as Pietie is a vertue, contayning the dutie that chyldren doe owe vnto theyr Parents, & Obſeruaunce another vertue, that comprehendeth the regard, that ſchollers and

Of religion.

Pietie.

Obſeruaunce.

and ſeruaunts beare vnto theyr Maiſters. In reſpect of vvhich compariſon and likeneſſe betweene theſe vertues, God ſayth by a certaine Prophet; *The ſonne honoreth his father, & the ſeruant his Maiſter, if then I bee a Father, where is my honour? If I bee a Maiſter, where is my feare?*

Mala, 1,

The acts & operations of religion.

The acts of Religion are diuers,& different; ſome internall, as deuotion and prayer; ſome other external, as adoration, worſhip, ſacrifice, oblations, and ſuch like, that are declarations,& proteſtations of the internall. It extendeth it ſelfe alſo to ſtyrre vp and put in vre, the acts and operations of other vertues for the ſeruice of God; in vvhich ſence S. Iames nameth it, *Pure and vnſpotted Religion, is to viſite Orphanes and widdowes in theyr tribulation, and to keepe our ſelues vndefiled from the wickednes of the world.* Finally, how ſoeuer ſome Heathens doe vſe thys worde Religion, to ſome other ſignifications; yet, (as S. Auguſtine well noteth) the vſe therof among the faithfull hath alvvayes beene, to ſignifie thereby, the vvorſhip, honour and ſeruice, that is due vnto GOD, ſo that if in one word you will haue it declа-

Iames, 1,

Auguſt. lib. 10. *de ciuit. cap.* 1.

How much it importeth to be religious.

declared, vvhat GOD requireth of man in thys life; it may bee rightlie sayde, that all standeth in thys, that he be religious.

Heereof it proceedeth, that whatsoeuer sorte or sect of people in the world, professed reuerence, honor, or worship to God, or to gods, or to anie diuine power, essence, or nature what-soeuer; vvere they Iewes, heathens, Gentiles, Christians, Turks Moores, Heretiques, or other, they did alwaies call their said profession by the name of theyr Religion. In which sence also, and signification of the worde, I am to treate at thys tyme of Christian Religion; that is, of the substance, forme, maner and way, reuealed by Christ and his Apostles vnto vs, of performing our duty and true seruice towards God. Which seruice is the first poynt necessary to be resolued vpon, by hym that seeketh his saluation, as in the Chapter ỳ goeth before hath beene declared. And for obtaining this seruice & the true knowledge thereof, no meane vppon earth is left vnto man, but onely the light and instruction of Christian Religion, according to the protestation of S. Peter vnto

The necessity of christian Religion.

vnto the Gouernours of the Iewes, when he said; *There is no other Name vnder heauen giuen vnto men whereby to be saued, but onely this of Christ, and of his Religion.*

Acts, 4.

How men were saued in old time without Christian Religion.

If you obiect against mee, that in former tymes before Christes natiuitie, as vnder the law of Moises for two thousand yeeres together, there vvere manie Saints, vvho without Christian Religion serued God vprightly, as the Prophets & other holie people; and before them againe in the law of Nature, when neyther Iewish nor Christian Religion vvas yet heard of, for more thē two thousand yeeees; there vvanted not dyuers that pleased God, & serued him truely, as Enoch, Noe, Iob, Abraham, Iacob, and others. I aunswere, that albeit these men, (especially the former, that liued vnder the Law of nature) had not so particuler & expresse knowledge of Christ, & of hys misteries, as we haue nowe; for thys was reserued to the time of grace, (as S. Paule in diuers places at large declareth,) that is, albeit they knewe not expresly, how and in what maner Christ should bee borne; whether of a Vergine or no; or in what parti-

Gal. 3, & 4. Ephe, 3, Colos. 1.

particuler ſort he ſhould liue & die: what Sacraments hee ſhould leaue, what way of publiſhing his Goſpell he ſhould appoint, & the like, (wherof notwithſtanding very manie particulers were reuealed to the Iewes from time to time; and the neerer they drewe to the time of Chriſtes appearaunce, the more playne reuelation was made of theſe miſteries:) yet I ſay, all and euerie one of theſe holy Saints, that lyued from Abrahim vntill the comming of Chriſt, had knowledge in generall of Chriſtian Religion, and dyd beleeue the ſame; that is, they beleeued expreſly that there ſhould come a Sauiour and Redeemer of man-kinde, to deliuer them from the bondage contracted by the ſinne of Adam.

See S. Auguſt. lib. 19. cont. Fauſt. capit. 14.

All olde Saints beleeued in Chriſt, and were ſaued by him.

This was reuealed ſtrait after their fall, to our firſt Parents and Progenitors in Paradiſe: to wit, that by the *Womans ſeede*, our redemption ſhould be made. In reſpect wherof, it is ſayd in the Reuelations, that Chriſt is the Lamb that hath been ſlaine from the beginning of the world.

Gen. 3, v. 15.

Apoc. 3.

And Saint Peter, in the firſt generall Counſell holden by the Apoſtles, affirmeth, that the olde aunci-

Acts, 15.

Rom. 5.
Ephe. 8.

ent Fathers before Christes natiuity, were saued by the grace of Christ, as we are nowe, which S. Paule confirmeth in diuers places. And finally, the matter is so cleere in this behalfe, that the whole * Schoole of Diuines accordeth, that Fayth and Religion of the auncient Fathers, before Christes appearance: was the very same in substaunce that ours is nowe, sauing onely, that it was more generall, obscure, and confuse then ours is, for that it was of things to come, as ours is nowe of thinges past and present.

* *Read S. Aug. l. 18, de ciuit. 1, 47. et Epist. 49. & 157. & tract. 45, in Ioh. Cle. Alix. lib. 6. Stom. et Ierom in ca. 3 ad Gala.*

The difference betweene our beleefe and the old Fathers.

For example; they beleeued that a Redeemer should come: and wee beleeue that hee is alreadie come. They sayde, *Virgo concipiet*, a virgine shall conceiue: and wee say: *Virgo concepit*, a Virgine hath conceiued. They had sacrifices and ceremonies that prefigured his comming for the time ensuing: we haue sacrifice and sacraments that represent his being for the time present. They called theyr Redeemer. *The expectation of Nations*: and wee call him now, *The saluation of Nations*. And finallie, there was no other difference betweene the olde fayth of good men

Esay, 7.
Gene. 49.

from

from the beginning, and ours; but onely in the circumstances of time, cleerenes, particularitie, and of the manner of protesting the same, by outward signes and ceremonies. For that in substaunce they belieued the same Redeemer that vvee doe, and were saued by the same beleefe in his merrites as wee are. For vvhich cause Eusebius * well noteth, that as we are called now Christians, so they were called then *Christi*, Psalm, 104. that is, annoynted in prefiguration of the true Christ, in vvhom they beleeued, as the first and head of all other annoynted, and who was the cause and authour of theyr annoynting.

* *Eusebius handleth this matter at large. lib. 1. dem. Euang. cap. 5.*

By thys then it is most manifest, that not onely novve to vs that are Christians, but at all other tymes from the beginning of the vvorlde, and to all other persons and people vvhat-soeuer, that desired to haue theyr soules saued, it was necessary to beleeue and loue CHRIST, and to professe in hart his Religion.

The causes of thys chapter.

For vvhich consideration, I thought it not amisse in thys place, after the former grounds layde that there is a GOD, and that man was

was created and placed heere for hys seruice; to demonstrate and prooue also this other principle, that the only seruice of thys God, is by Christian Religion. Wherein, albeit I doe not doubt, but that I shall seeme to many, to take vppon mee a superfluous labour, in prooving a veritie, which all men in Christendome doe confesse; yet for the causes before alledged in the second chapter, which mooued mee in that place to proue that there is a GOD; that is to say, first for the comfort, strength, and confirmation of such, as either from the enemy may receiue temptations, or of themselues may desire to see a reason of theyr beliefe; and secondlie, for awaking, styrring, or stinging of others, who eyther of malice, careleſnesse, or sensualitie, are fallen a sleepe, and haue lost the feeling and sence of theyr beleefe, (for manie such want not in these our miserable dayes) it shall not bee (perhaps) but to very good purpose, to lay together in thys place, vvith the greatest breuity & possibly may bee, the most sure groundes and inuincible euidences, which we haue for declaration and confirmation of this matter.

For

For albeit the Apostle Saint Paule declareth the thinges which we beeue, be not such in themselues, as may be made apparant by reason of humane arguments: yet such is the goodnesse, and most sweete proceeding of our mercifull GOD towards vs, as hee will not leaue himselfe without sufficient testimonie, both inward and outwarde, as the same Apostle in another place doth testifie. For that inwardly, he testifieth the truth of such thinges as wee beleeue, by gyuing vs light and vnderstanding, with internall ioy and consolation in beleeuing them. And outwardly hee gyueth testimonie to the same, with so many conueniences, probabilities, and *Arguments of credibilitie*, (as Diuines doe cal them) that albeit the verie poynt of that which is beleeued, remaine still with some obscuritie: yet are there so many circumstaunces of lykelyhoodes, to induce a man to the beleefe thereof, as in all reason it may seeme against reason to deny or mistrust them.

Heb. 11.

Acts, 14.

The diuers testimonies from God, of ỹ things that we beleeue.

Thys shall easily appeare by the Treatise following of Christ and Christianitie, and of the foundati-

ons

ons of our Religion, which shall b
confirmed by so many pregnant rea
sons, and most manifest circumstan
ces of euident probilitie, as I doub
not, but the zealous Christian sha
take exceeding comfort therein, an
esteeme himselfe happy, to haue
lot in that faith and Religion, whe
he shall see and feele so much reason
proofe, and conueniencie to concu
& shew it selfe, for his satisfaction.

And to thys effect, it shall be of n
meane moment, that I haue proue
before, the certainty, diuinity, an
infallible truth of the Iewes Scrip
tures, or olde Testament; whic
writings we haue receiued from tha
Nation that dooth (as it were) pro
fesse enemity against vs, & the sam
beeing written so many ages befor
the name of *Christianitie* was know
in the worlde: it cannot be but o
singuler authoritie, whatsoeuer shal
be alledged out of those recordes fo
our purpose. And therefore as be
fore, in prooving our first principle
That there is a GOD, wee vsed one
lie the testimonie of such witnesses
as could not be partiall: so, much
more in this confirmation of Chri
stian Religion, shall wee stand one
li

The vn-
doubted
witnesses.

, eyther vppon the confession of ch as are our enemies, or vpon the cords of others, who must needes indifferent in the cause, for that ey liued before either cause or con-ouersie in Christianity was known called in question. to be alledged in this Chapter.

My whole purpose shall be then, make manifest in thys Chapter, at *Iesus Christ*, was the Sauiour and edeemer of all mankinde, fore-omised and expected from the be-nning of the worlde; that he was e onelie Sonne of God, and God inselfe, and consequentlie, that hat-soeuer hee hath left vs in hys octrine and Religion, is true and sin-re, and the onely way of saluation pon earth. The drift of this Chapter.

For cleerer proofe, and declaration hereof, I will reduce what-soeuer I ue to say heerein, vnto three prin-pall heads or branches, according o the order of three distinct times herein they fell out; That is to say, n the first place shall be considered, he things that passed before the na-uitie or incarnation of Christ. In he seconde, the thinges doone and erified from that time vnto his as-ention, which is the space of his a-bode The principall heads.

1.

2.

3. bode vppon earth. And in the thir
place, such euents shall be considere
as ensued for confirmation of hi
Deity, after his departure.

In declaration of which three ge
nerall points, I hope by the assistanc
of him whose cause we handle, tha
so many cleere demonstrations sha
be discouered: as shall greatly con
firme thy fayth (gentle Reader,) an
remoue all occasions of temptatio
to infidelity.

How Christ was fore-told to Iew & Gentile.
Sect. 1.

FIrst then, for such things as pas
sed before Christ appeared in th
flesh, and doe make for proofe o
our Christian Religion, it is to b
The Iew & Gentile. noted, that they are of two sorts, o
at least-wise, they are to bee take
from two kindes of people, that is
partly from the Iewes, & partly fro
the Gentiles. For seeing that Chris
was appoynted from the beginning
Ephe. 1. yea, before the vvorld was created
1, *Tim.* 2. (as Saint Paule affirmeth) to work
the redemption both of Iewe an
Gentile

Gentile, and to make them both one people in the seruice of hys Father; *Titus*, 1. 1, *Pet.* 1.

Wherehence is it, that he was foretold and prefigured to both these Nations, and diuers fore-warnings were left among them both, for styrring them vp to expect hys comming, as by the considerations folowing shal most euidently appeare. *Esa.* 2, 11, 19 *Ier*, 9, 12, 16

The first Consideration.

AND to beginne vvith the Iewes, no man can denye, but that throughout the vvhole bodie and course of Scriptures, that is, from the very beginning to the last ende of theyr olde Testament, they had promised vnto them a *Messias*, which is the very same that we cal *Christ*, that is to say, a person annointed & sent from God, to be a Sauiour, a Redeemer, a Pacifier of Gods wrath, a Mediator between God and man, a Satisfier for the sinnes and offences of the whole worlde, a Restorer of our innocencie lost in Paradise, a Maister, and Instructer, a Law-giuer, a Spirituall and eternall King, that should sitte, and rule and raigne in our The Messias promised.

our harts, to conquer the power and tyrannie of ſatan, the enemy of mankinde, vvho ouer-came our firſt Parents Adam and Eue, and neuer ceaſeth to aſſaile vs.

The firſt couenaunt to Adam.

THIS is euident by the firſt couenaunt of all, that euer GOD dyd make vvith man, vvhen hee ſayd to Adam our firſt Father in Paradiſe, *In what day ſoeuer thou ſhalt eate of the Tree that is forbidden, thou ſhalt die.* Gene, 2,

VVhich couenaunt beeing after broken, on the part of our ſayd Progenitor, hee receiued his iudgement, but yet vvith a moſt benigne promiſe of redemption for the tyme to come; for thus God ſaid to the deuill or Serpent that had deceiued him; *The ſeed of the woman ſhal cruſh thy heade, and thou ſhalt lie in wayte to hurt his heele.* That is, one ſhall proceede in tyme, of the ſeed of the Woman, who ſhall conquer Death and ſinne, (that are thy weapons,) and ſhall not care for thy temptations, but ſhall tread them vnder hys Gene, 2,

feete,

feete, and thys shall bee Christ, the Messias of the vvorld.

Thus dyd not onely the* eldest Iewes and Rabbines vnderstand thys place, (vvhatsoeuer the latter haue dreamed, that theyr Messias shoulde be onely a temporall King) but also the old Chaldie Paraphrase, (named *Thargum Hieroſolimitanū*) expoundeth it plainly in these words, applyed vnto the deuill that had deceiued Adam; *They haue a certaine and present remedy against thee (O deuill,) for that the tyme shall come, whē they shall treade thee downe with theyr heeles, by the helpe of Messias, which shall be theyr King.*

Rabbi Moſes Benmaimon in hunc locum.

Tharg. Hieroſo. in Gen. cap. 3.

To Abraham and Isaack.

THE same thing is confirmed by the very same promise seauen times repeated and established vnto Abraham, that liued very neere tvvo thousand yeeres after Adam; and againe to Isaack his sonne after him, *In semine tuo, benedicentur omnes Gentes terræ*, All Nations of the earth shall be blessed in thy seede. Which had beene indeede, but a very small

Gene, 12, & 18, & 22,

I. bene-

benediction to Abraham, or to the Iewes after him, (ỹ neuer sawe theyr Messias actually) if hee had beene onely to be a temporall King: And much lesse blessing had it beene to the Gentiles & all other Nations, if this Messias of the Iewes, must haue been a tẽporal & worldly Monarch, to destroy & subdue them to the seruitude of Iurie, as fondly the latter teachers of that Nation do contend.

Iacobs prophecie of Christ.

THIS yet maketh the Patriarch Iacob more plaine, who prophecying at his death of the comming of Christ, hath these wordes; *The scepter (or gouernment) shall not be taken from the house of Iuda, vntill he come that is to bee sent, and he shall be the expectation of Nations.* Which latter wordes, the fore-named Chaldie Paraphrase, as also great Onkelos, (both of singuler authoritie among the Iewes,) doe interpret thus: *Donec Christus seu Messias veniat &c.* Vntill Christ or ỹ Messias come (which is the hope and expectation of all Nations, as wel Gentiles, as o

Gene, 49.

Tharg. Hieroso et Onkelos in hunc locum.

s that are Iewes,) the gouernment "
hall not ceaſe in the houſe or Tribe "
f Iuda. By which ſentence of ſcrip- "
ure, and interpretation of the Iewes
hemſelues, we come to learne, (be-
ides the promiſe of the Meſſias,)
wo conſequences in thys matter, a-
ainſt ỹ Iewes of latter times. Firſt,
hat if their Meſsias muſt be ỹ hope
nd expectation as well of the Gen- The Meſsi-
iles as of the Iewes; then can hee as muſt be
ot be a temporall King to deſtroy a ſpirituall,
he Gentiles, (as the latter Ievves & not a tem
ould haue it,) but a ſpirituall King porall King.
o raigne ouer them, and to bring in
ubiection their ſpirituall enemies,
or them, (I mean the fleſh, the world
nd the deuill,) as all true Chriſtians
oe beleeue. Secondly, if the tempo-
ali kingdome of the houſe of Iuda,
whereof Chriſt muſt come,) ſhall
eaſe and bee deſtroyed at the com-
ing of Meſsias, as the Scripture a-
oucheth; how then can the Ievves
xpect yet a temporal King for their
leſsias, as moſt fondly they doe.

But to leaue this controuerſie with
he latter Rabbines, and to goe for-
arde in declaration of that which
e tooke in hand, that is, to ſhewe
ow Chriſt was fore-tolde and pro-

miſed to the Iewes. It is to be noted, that after the death of Iacob laſt mentioned, there is little recorded in ſcripture of the doings of his people, during the ſpace of foure hundred yeres being ỹ time of their bondage in Egipt; but yet the tradition of that Nation techeth, that as ſoone as they were deliuered out of Egipt, and were in the Deſert towards the Land of Promiſe, the three ſonnes of Chore called Aſer, Eleana, and Abiaſaphe, (of vvhom mention is made in the ſixt chapter of Exodus, and other places) made diuers ſongs & Pſalmes in the prayſe & expectation of the Meſſias to come, and that the holy men of that time, did ſolace themſelues with ſinging the ſame: & that King Dauid afterward in the ſecond part of his Pſalmes, beginning from the forty and one, vnto the eighty and ſeauen, gathered the moſt part of theſe olde ſongs together, as yet they are to be ſeene in his Pſalter.

The tradition of the Iewes in Miſdraſch Thehilim.

See the tytles of theſe Pſalmes heere ſpecified.

Moiſes prophecie of Chriſt.

BVT Moiſes, who lyued with the people, and gouerned them in the wilder

wilderneſſe, had a cleere reuelation from GOD of thys Meſſias in theſe wordes, *I will rayſe vp a Prophet to his people from amongſt theyr brethren, euen as my ſelfe: and I will put my words in his mouth, and hee ſhall ſpeake vnto them all thinges which I ſhall ordayne vnto him: and hee that ſhall refuſe to heare the wordes which hee ſhall ſpeake vnto them in my name, I will bee reuenged vppon that man.* VVhich wordes, that they cannot be vnderſtoode of anie other Prophet that euer lyued after Moiſes among the Iewes, but onelie of *Chriſt*, it appeareth moſt manifeſtly and plainlie by the teſtimonie of the holie Ghoſt, where hee ſayth: *And there aroſe not any other Prophet in Iſraell like vnto Moiſes. &c.* Deut. 18. Deut. 34.

Dauids prophecie of Chriſt.

AFter Moiſes about foure hundred yeeres, enſued Dauid, vvho for that he was a holy man, and the firſt King of the houſe of Iuda, out of whoſe linage ỹ Meſſias was to com: the particulers of thys miſterie, were more aboundantlie and manifeſtlie

reuealed vnto him, then vnto any other. And first, for assiuraunce that Christ should be borne of his stocke and lynage, these are the wordes of God vnto him; *I haue sworne to Dauid my seruaunt: I will prepare thy seede from eternitie, and will builde vp thy seate to all generations.* VVhich words, albeit the latter Iewes wil apply it to King Salomon, that vvas Dauids sonne, (and in some sence they may so bee, for that King Salomon was a figure of Christ to come) yet properly these wordes, *And his kingdome shall stand for euer, and for all eternitie,* which are so often repeated in thys & other places of the Scripture, cannot bee verified in Salomon, whose earthly kingdom was rent and torne in peeces straight after his death by Ieroboam, and not long after, as it were extinguished; but they must needes be vnderstood of an eternall King, which shoulde come of Dauids seede; as must also these other words of GOD in the Psalmes; *Thou art my sonne, thys day haue I begotten thee, I will giue vnto thee the Gentiles for thine inhearitance.*

Psalm,88, 2,Reg.7, 1,Chro,22,

3,Regum,5, 1,Chro,22,

3,Regum,12

Psalm,2,45, 47,67,72,

VVhich was neuer fulfilled in Salomon, nor in any other temporall King

King in Iurie after him. And much lesse, these words which follow: *He shall endure with the sunne, & before the moone, from generation to generation. There shall rise vp in his dayes peace, vntill the Moone be taken away, hee shall raigne from sea to sea, vnto the ends of the world: all Kings shall adore him, and all Nations shall serue him: for that he shal deliuer the poore man that had no helper: he shall saue theyr soules, and deliuer them from vsurie, and from iniquitie: all Trybes of the earth shall be blessed in him, and all Nations shall magnifie him.* Psalm. 71.

These words of Christes eternall kingdome, and of his enduring to the worlds end; of his vniuersall raigne ouer Iew and Gentile, of his adoration by all Nations; of his deliuerie of soules from bondage of iniquitie, and finally, of his making blessed all Trybes of the earth; cannot possiblie bee applyed to any temporall King that euer was among the Iews, or euer shall be vnto the worlds end, but onely Christ.

Ieremies prophecie of Chriſt.

THIS promiſe made vnto Dauid, for Chriſt to come of hys ſeede, is repeated after his death, by many Prophets, and confirmed by GOD, as in Ieremie, where God vſeth theſe words; *Beholde, the dayes come on, and I will raiſe vp to Dauid a iuſt ſeede, & he ſhall raigne a King, and ſhall be wiſe, and ſhall doe iudgement and iuſtice vpon earth. And in his dayes ſhal Iuda be ſaued, and Iſraell ſhall dwell confidently, and this is the Name that men ſhall call him, OVR IVST GOD.* All this was ſpoken of Dauids ſeede, aboue foure hundred yeeres after Dauid was buried.

Ierem. 23. and. 33

VVhich prooueth manifeſtly, that the former promiſes and ſpeeches, vvere not made to King Dauid for Salomon hys ſonne, or for anie other temporall King of Dauids line: but for Chriſt, who was called ſo particulerly. *The ſon and ſeede of Dauid*: for that Dauid vvas the firſt King of the Trybe of Iuda, and not onely was Chriſtes Progenitor in the

fleſh,

flesh, but also dyd beare his type and figure in many other things.

Ezechiels prophecie of Christ.

FOR vvhich cause likewise in the Prophet Ezechiell (who lyued about the same time that Ieremy did) the Messias is called by the name of Dauid hymselfe; for thus GOD spake at that tyme vnto Ezechiell; *I will saue my flocke, nor shall they bee any longer left to the spoyle, &c. I will rayse ouer them,* One Pastour, *which shall feede them, my seruaunt* Dauid, *he shall feede them, & hee shall bee theyr Sheephearde and Prince, and I will bee theyr God, and will make with them a couenaunt of peace. &c.* *Ezech. 34.* Christ is called Dauid.

In which words, not only we that are called Christians, but the latter Iewes also themselues, doe confesse in theyr *Thalmud*, that their Messias is called by the name of Dauid, for that hee shall discend of the seede of Dauid; as by reason also it must of necessitie be so, for that King Dauid beeing dead four hundred yeeres before these vvordes vvere spoken, (as hath beene noted) could not novve *Thal. tract. Sanch. cap. halec.*

come againe to feede Gods people, or gouerne them himselfe.

The prophecies of Esay touching Christ.

ESay the Prophet, vvho liued about a hundred yeeres before Ieremie and Ezechiell, had maruailous fore-knowledge of the Messias, and his affayres, and describeth him verie particulerly, beginning in thys manner. *In the latter dayes the* Hill *of Gods house shall bee prepared vppon the toppe of Mountaines, & all Nations (or Gentiles) shall flowe vnto him. And many people shall say, come and let vs ascende vnto the* Hill *of the Lorde, and hee shall teach vs his waies, and wee shall walke in his pathes: hee shall iudge Nations &c.* VVhich verie wordes are also repeated in Micheas the Prophet, and are applyed there (as also here) vnto the Messias, & can haue no other meaning, by the iudgement of the Iewes and Hebrues themselues. And Esay dooth prosecute the same matter afterwards, in diuers Chapters. As for example, in the fourth, talking of the same Messias

Esay, 2.

Mich, 4.

sias, which before hee called *the Hill of Gods house*, he addeth these words. *In that day shall the issue of the Lord, be in magnificence and glorie, and the fruite of the earth, in sublimitie and exulation, to all such as shall be saued of Israell.* In which words he calleth the Messias, both *the issue of GOD*, and *the fruite of the earth*, for that he should be both God & man. And in the ninth Chapter he calleth him by these termes, *Admirable, Counseller, God, Strong, Father of the future world*, and *Prince of peace.* Esay, 4. Esay, 9.

In the eleuenth Chapter, hee describeth him most wonderfullie, in these words; *There shall goe foorth a branch of the stocke of Iesse*, (which Iesse was Dauids Father,) *and out of the roote of that branch, there shall mount vp a flower, and the Spirite of the Lord shall rest vpon him: the spirite of wisedome & of vnderstanding, the spirite of counsell and fortitude, the spirite of knowledge & pietie: he shall not iudge according to the sight of (fleshlie) eyes, nor yet condemne according to the hearing of (fleshlie) eares: but he shall iudge poore men in iustice, and shall dispute in equitie for the milde men of the Earth. Hee shall* Esay, 11. Psalm, 71. Eccle, 45.

The wonderfull properties of Christ.

ſhall ſtrike the earth with the rodde of his mouth, and with the ſpirite of his lyps ſhall hee ſley the wicked man. Iuſtice ſhall bee the girdle of hys loynes: and fayth ſhall bee the bande of his reynes, &c.

Hetherto are the wordes of the Prophet; wherin truely nothing can be more plaine and euident, thē that by the *rod or branch of Ieſſe*, is meant the Virgine Marie, who directly diſcended of the linage of Ieſſe, and by the *flower aſcending from this branch*, muſt needes be vnderſtoode Chriſt, that was borne of her, and had all thoſe excellencies and priuiledges aboue other men, which Eſay in thys place aſsigneth vnto him.

Math,1, Luke,3, Acts,13, Rom,15,

Whoſe further graces yet, & ſpeciall diuine properties, the ſame Prophet expreſſeth more particulerly in the Chapters following, where hee ſayth; *Hee ſhall for euer ouerthrowe and deſtroy death: hee ſhall open the eyes of the blinde, and the eares of the deafe: hee ſhall not cry nor contende, nor ſhall hee accept the perſon of any man: but in truth ſhal he bring forth iudgement. Hee ſhall not be ſorrowfull nor tribulent &c.*

Other properties of Chriſt.

Eſay,25, Eſay,35, Eſay,42.

And finally, in the forty & nine Chapter,

Chapter, he alledgeth the wordes of God the Father vnto Chriſt, touching his Commiſsion, in thys ſort; *It is too little that thou bee to mee a ſeruaunt, to rayſe vp the trybes of Iacob, and to conuert vnto mee the dregges of Iſraell. Behold, I haue appointed thee alſo for a light vnto the Gentiles, that thou bee my ſaluation vnto the vttermoſt parts of the earth.*

Eſay,49, Acts,13,47

The commiſsion of Chriſt.

Daniels prophecie of Chriſt.

AND to conclude thys matter, without alleadging more Prophecies for the ſame, (which in truth are infinite throughout the Bible,) Daniell that lyued in the end of the captiuitie of Babylon, a little before Aggeus, Zacharias, and Malachias, (who were the laſt Prophets that euer flouriſhed among the Iewes, almoſt fiue hundred yeeres before the natiuitie of Chriſt;) thys Daniell (I ſay) reporteth of himſelfe, that beeing in Babilon, and hauing faſted, worne Sack-cloth, and prayed long vnto GOD, there came the Angell Gabriell vnto him at the time of the euening ſacrifice, & fore-tolde hym, not

not onely of the deliueraunce of the people of Isaell from the captiuitie of Babylon out of hand, for that the seauentie yeeres of their punishment fore-told by Ieremie, were now expyred, but also he told him further, that the time of the vniuersall deliueraunce of man-kinde, from the bondage and captiuitie of sinne, was now shortned, and that after seuentie Hebdomades, (which as shall be shewed after, made vp iust the time that passed from the rebuilding of the Temple of Ierusalem after theyr deliuerance from Babilon, vnto the birth of Christ,) there shoulde bee borne the Sauiour of the world, and be put to death for the redemption of man-kind.

Daniell.9.

The Angels wordes are these; *I am come to shewe thee (O Daniell) for that thou art a man of good desires. And therefore doe thou marke my speech, and vnderstande this vision. The seauentie Hebdomades are shortned vpon thy people, and vpon thy holy Cittie: to the end preuarication may be consumed, and sin receiue an ende, to the ende iniquitie may bee blotted out, and eternall iustice brought in her place: and to the end visions and prophe-*

prophecies may bee fulfilled, and the Saint of Saints *annoynted. Know thou therefore and marke, that from the ende of the speech, for rebuilding of Ierusalem vnto Christ the* Captaine, *there shall bee Hebdomades seauen, and Hebdomades sixtie two, and after sixty two Hebdomades, Christ shalbe put to death, and the people which shall denie him, shall not be his people.*

I might passe on further to other Prophets, and make no end, if I would alledge what might bee sayde in thys behalfe; for that the whole Scripture runneth all to thys one poynt: to fore-tell and manifest Christ, by signes, figures, parables, and prophecies; and for thys cause vvas it principallie written. But that which is already spoken, shall bee sufficient for our first consideration, vvhereby is seene, that among the Iewes from age to age, Christ was prophecied and fore-tolde, together with the eternitie of hys kingdome, that should be spirituall.

The Butte of all scripture.

The

The second Consideration.

That Christ should be both God and man.

NOwe followeth there a seconde consideration of the qualitie of Christes person, of no lesse importance then the former, and wherein the latter Iewes doe more dyscent from vs: & that is, of the God-head of the Messias promised. I say the latter Iewes or Rabbines, are different herein from vs, as also they are in many other poynts and articles, wherein their aunceſtors (that were no Christians) did fully agree. Euen as all Heritiques are wont to doe, that first breake in one poynt, and then in another, from the true Catholique faith of Christ, to follow mens traditions; and so doe run on from one to one, making themselues in all things as dislyke as they can, for hatred of that vnitie, whereunto theyr pride will not suffer them to returne. So is it in the generation of thys reprobate people, vvho first agreed with vs in all, or most poynts, touching Christ to come, and denied onelie the fulfilling or applycation thereof in Iesus our Sauiour, but afterward

The custome of Heretiques.

terward, theyr vngracious of-spring, beeing not able to stand in that issue against vs, deuised a newe plea, and betooke themselues to a farre higher degree of impietie, affirming that wee attribute many things vnto Iesus, that were not fore-tolde of the Messias to come; and among other, that he should bee God, & the sonne of God, and the second person in Trinitie. &c.

But heerein (no doubt) these obstinate and graceless men, do shew themselues both ignorant of theyr owne Scriptures, & disagreeing from the vvrytings of theyr owne forefathers. For as for Scriptures, it is euident by all, or most of the Prophets, alledged before, that Christ (or the Messias must be God, and the sonne of God, indued with mans nature, that is, both God and man. So in Genesis, where he is called *the seed of the Woman*, it is apparant that he shall be man; and in the same place, when he is promised *to crush the deuill, and to breake his head*: who can doe thys but onely God? Likewise, when he is called *Germen Iehoua*, the seede of our Lorde God, hys Godhead is signified, as is his man-heade also,

That Christ must bee both God and man.

Gene, 3.

The first proofe.

Esay, 4.

alſo, when in the ſame place hee is named *the fruite of the earth*. VVho can interprete theſe ſpeeches; That, *his kingdome ſhal be euerlaſting*. That, *he ſhall endure vntil the Moone be taken away, and after*. That, *God begate him before Lucifer was created*. That, *no man can tell or account his generation*. That, *all Nations, and Angels muſt adore him*. That, *hee muſt ſitte at the right hand of GOD*. And many other ſuch ſpeeches pronounced directly and expreſly of the Meſſias; vvho (I ſay) can vnderſtand or interprete them, but of God, ſeeing that in man they cannot be verified? And as for the laſt of theſe teſtimonies, cõcerning Chriſtes ſitting at his Fathers right hande: three of our Euangeliſts doe report, that Ieſus did blancke diuers of the learnedeſt Phariſies, with alledging onelie theſe words of Dauid. *The * Lord ſayd to my Lord ſit at my right hand vntill I put thine enemies as thy footeſtoole.* For (ſaid Ieſus) if Chriſt bee Dauids ſonne, howe dyd Dauid call him his Lorde? ſignifying heereby that albeit the Meſſias was to be Dauids ſonne, according to his manhead; yet was he to be Dauids Lord

Eſay, 9,
Pſalm, 71,
Pſalm, 109
Eſay, 53,
Pſal, 96,
Hebru, 1,
Pſal, 110,
Math, 2,
Luke, 20,
* Iehoua in Hebrue.
Pſalm, 110.
Rab. Ionath. lib. collect, et Miſdr. Tehillim. in Pſalm, 2, *v*. 7

accor-

according to his God-head. And ſo doe both Rabbi Ionathan, and the publique Commentaries of the Hebrues interprete thys place.

Micheas is plaine, *And thou Bethleem, out of thee ſhall proceede a* Ruler *in Iſraell, and his going forth is from the beginning, and from the dayes of eternitie.* Thys cannot bee vnderſtood of any mortall man, that euer was or ſhall bee. But yet Eſay goeth further when hee ſayth; *A little chyld is borne vnto vs, and a young ſonne is giuen vnto vs, and his principalitie is vppon his owne ſhoulder, and his Name ſhall be GOD, the Father of the future world,* (* *or of eternitie:*) *the Prince of peace. &c.*

The ſecond proofe. *Mich.5.*

Eſay,9.

* So it is in the Hebrue.

In which words, we ſee that Chriſt is called GOD. But if the Iewe doe cauill heere, and ſay, that *El* or *Elohim* the Hebrue words, which wee interprete God in thys place, may ſometime bee applyed to a creature, as in Exodus, once *El* ſignifieth an Angel, and *Elohim* at other tymes, is applyed to Iudges; then marke this diſcourſe of Dauid touching ỹ Meſſias, to whom hee ſayth; *Thou art beautifull in forme aboue the chyldren of men: grace is ſpred in thy lyps, and there-*

An obiection anſwered.

Exod.10.

Pſalm.45.

therefore hath God blessed thee for euer. &c. Thy seate O God is for euer and euer: the rodde (or Scepter) of thy Kingdome, is the rod of direction, thou hast loued iustice, and hated iniquitie, therefore God, thy God hath annoynted thee with oyle of ioy aboue thy partners Heere the Messias is called God twice by the same worde *Elohim*, as God his Father is: and therefore as the worde signifieth twice God in the one, so must it also in the other.

The third proofe.

But to remooue all ground of this refuge touching *El* or *Elohim*, that are names of GOD, which may be communicated sometimes, and vppon some occasions to creatures: most apparant it is, that the name *Iehoua*, vvhich is called *Tetagrammaton*, and which is so peculier to GOD alone, as neuer it may bee communicated to anie other, thys name (I say) which is of such reuerence amoug the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth *Lord*, is euery where almost in scripture, attributed to Christ, * namelie where the Latine Interpreter hath translated *Lord*: as for example, in

Christ is called Iehoua.

* See Esay cap. 18, ver. 7. and cap. 28. ver. 5.

two

two diuers places of Ieremie, after the long description of the Messias, which before I haue recited, he concludeth thus; *Hoc est nomen quod vocabunt eum, Iehoua iustus noster:* Thys is the name which they shall call, *Our iust Iehoua*, as the Hebrue hath vvord for vvord, *Iehoua our Iustice*. And so doe the auncient Hebrue expositers confesse vpon thys place of Ieremie, namely, Rabbi Abba, vvho asketh the question what Messias shall be called? and then hee aunswereth out of thys last place, *Hee shall be called the eternall Iehoua*. The like doth Misdrasch gather vpon the first verse of the 20. Psalme. And Rabbi Moses Hadarsan, expounding a place of the Prophet Sophonie, Chapter, 3, verse 9, concludeth thus; *In this place Iehoua signifieth nothing else but the Messias.*

Ierem. 23.
Ierem. 33.
Rab. Abba coment in Thren. v. 16.
Misd. Theh. in Psalm, 20 ver. 1.
Rab. Moses Hadarsi. in Gene. ca. 41

VVhereby appeareth, that as well in scripture, as also in the opinion of olde Hebrue expositors, the Messias was to be true God and man. And I might alledge manie other testimonies of auncient Rabbines, if it were not too long: especially, if I would enter among the kinde of expositors,

Two sorts of Hebrue expositers, Cabalists & Thalmudists.

positors, whom they call Cabalists, (who are more auncient, and lesse brutish then are the other sort, which are termed Thalmudists, (I shoulde finde many cleere and manifest declarations against the Iewes doctrine and errour of latter times. And among other, (for example onelie of Cabalisticall expositions) I refer the Reader to the discourse of Rabbi Hacadosch (which in Hebrue signifieth the holy Rabbine, and liued not long after Christ) vpon the wordes of Ieremie before recited; in which for that he findeth the Messias to be called *Iehoua*, which worde in the Hebrue is compounded of the three Letters, *Iod*, *Vau*, and *He*, twise repeated; thys Doctor maketh thys dyscourse by arte Cabalist, in thys manner.

Ierem,23,

Rab. Hacadosch in Esay,cap,9,

A Cabalisticall discourse.

"Euen as (sayth hee) the Letter *He* "in *Iehoua*, is compounded of tvvo o- "ther Letters, named *Daleth* and *Vau*, (as appeareth by their forme) so shal the Messias, (that is signified by this word *Iehoua*,) bee made of two na- "tures, the one diuine, and the other humane. And as in *Iehoua*, there is twise *He*, and consequently two *Daleths*, and two *Vaus* contained there-

in:

in; so are there two birthes, filiati- "
ons, or child-hoods in Messias, the "
one, whereby hee shall be the sonne "
of God, and the other, whereby hee "
shall be the sonne of a Virgin, which "
Esay calleth the *Prophetesse*. And as *Esay*, 8,
in *Iehoua*, the letter *He* is twise put, "
and yet both *Hes* doe make in effect "
but one letter; so in Messias there "
shall be two distinct natures, and yet "
shall they make but one Christ. "

Thus playeth thys Cabalist vppon the Letters of *Iehoua*, (according to the manner of theyr diuinitie,) and draweth great misteries (as yee see) from Letters ends. In vvhich kinde of reasoning, albeit we put no groūd of strength at all; yet is it sufficient to shew, that among the elder Iewes, it was knowne and confessed doctrine, that Christ shoulde bee both God and man, and haue two natures conioyned distinctly in one person, which is the same that we Christians doe affirme.

Nay, I will adde further, (and thys is greatly to be obserued,) that the selfe same auncient Iewes, (as some also of the latter) do hold, and proue by Scripture, that Christ shall be, (for alwaies they speake of the Messias to come)

The fourth proofe.

Christ called the Son of GOD.

come) the verie ſonne of God, *Et verbum Dei incarnatum*, and the word of God incarnate, or made fleſhe. And for the firſt, that ſhall bee the ſonne of God, they prooue it out of diuers places alledged by me before as for example, out of Geneſis, where the Latine text hath, *The Scepter of Iuda ſhall not bee taken awaie, vntill he come that is to be ſent.* The Hebrue hath, *Vntill Silo come*, vvhich *Silo*, Rabbi Kimhi proueth by a long diſcourſe, to ſignifie ſo much as *Filius eius*, hys ſonne, that is, the ſonne of God. The ſame they prooue by the place of Eſay, where the Meſſias is called *Germen Iehouæ*, the ſeede or ſonne of Iehoua. Which the chaldie Paraphraſe termeth, *the Meſſias of Iehoua*. They proue the ſame alſo out of diuers Pſalmes, where Chriſt is called plainely the Sonne of God, as where it is ſayd; *Hee ſhall ſay Vnto mee, thou art my Father, &c. I will put him mine eldeſt ſonne, more high-er then al the Kings of the earth, &c. Iehoua ſaid Vnto me, thou art my ſon this day haue I begotten thee. &c. Kiſſe the * ſon ye Kings and Iudges of the earth, and happy are all they that place theyr hope in him.* VVhich laſt word

Gene, 49,

Rab. Dauid Kimhi. in lib. radicum.

Eſay, 4,

Tharg. in hunc locum.

Pſal, 49.

Pſalm, 2.

* This is according

words can no way be vnderstood of the sonne of any man, for that it is written, *Cursed is the man, that putteth his trust in man.* Wherefore Rabbi Ionathan, Rabbi Selemoth, Aben Ezar, and others, doe conclude by these & other places which they alledge, that the Messias must bee the very sonne of God. to the Hebrue text. *Ierem*, 17,

And for the second poynt, they goe yet further, affirming thys sonne to be *Verbum Patris*, the vvorde of God the Father. Which the foresaid Ionathan in his Chaldy Paraphrase, doth expresse in many translations; as for example; where Esay saith *Israell shall be saued in Iehoua with eternall saluation*, (which *Iehoua* signifyeth Christ, as all men doe confesse) Ionathan * turneth it thus; *Israell shall bee saued by Gods word*. So againe, where God sayth by Hosea, *I will saue the house of Iuda by Iehoua theyr God*, (which is by Christ) Ionathan translateth it thus: *I will saue Iuda by the worde of theyr God*. In lyke manner, where Dauid wryteth, *Iehoua sayde to my Lorde, sitte at my right hande, &c.* Ionathan expresseth it thus; *Iehoua sayde vnto his worde, sitte at my right hand.* So The fift proofe. * In the Chaldie Paraphrase. *Hosea*, 1, *Psalm*, 110,

Rab. Isaack. com. in cap. 47. Gene. Rabbi Isaack Arama, wryting vpon Genesis expoundeth this verse of the Psalme; *He sent his worde, and healed them, &c.* to bee meant of Messias, that shal be Gods word. And Rabbi Simeon, the chiefe of all the Cabalists, vpon these words of Iob, *I shall see God in my flesh*, gathereth, that the word of God shal take flesh in a womans wombe. So that this doctrine was nothing strange among the auncient Rabbines.

Psalme, 106. verse, 20.

Rab. Simeon Ben. Iahai. com. in cap. 10. Gene.

Iob, 19,

For further confirmation whereof, (seeing the matter is of so great importance) consider what is recorded in a Treatise called Zoar, of high authoritie among the Iewes, where Rabbi Simeon that was last before alledged, citeth a place out of old Rabbi Ibda, vpon these wordes, in Deutronomie, *Iehoua our Lord, is one Iehoua*, which wordes, the said auncient Rabbi Ibda interpreteth in this manner; by the first *Iehoua* in thy sentence, (beeing the incommunicable name of God,) is signified, sayth hee, GOD the Father, Prince of all

Rab. Simeon in Zoar.

Deut, 6,

The blessed Trinitie, proued by an auncient Rabbine.

" things. By the next words *our Lord* " is signified GOD the sonne, that is " fountaine of all Sciences. And by " the second *Iehoua*, in the same sen-

tence

tence, is signified GOD the holie Ghoſt, proceeding of them both. To all which there is added the worde (*One*) to signifie that theſe three are inuincible. But this ſecrete ſhall not be reuealed vntill the comming of Meſſias. Hetherto are the words of Rabba Ibda, reported in Zoar by Rabbi Ibda, vvhere alſo the ſayde Rabbi Simeon interpreteth theſe words of Eſay, *Holy, Holy, Holy, Lord God of Sabaoth*, in this maner. Eſay by repeating three times holy, ſayth he, doth as much, as if he had ſaid Holy Father, holy Sonne, and holy Spirite: which three Holies, do make but one only Lord God of Sabaoth.

Finally, I will conclude thys controuerſie betweene the latter Iewes and vs, with the authoritie of learned Philo, vvho lyued in the verie ſame time with Chriſt, and was ſent Embaſſadour twiſe to Rome, in the behalfe of his Nation in Alexandria; that is, firſt in the 15. yeere of Tyberius the Emperour, which was three yeeres before Chriſtes paſſion, and the very ſame yeere wherein hee was baptized by S. Iohn: and the ſecond time about eyght yeeres after, to wit, in the firſt yeere of the raigne of Caligula

The ſixt proofe.

Phil. li. 2, legat Ruff. lib. 1, hiſt. 1, 6. Euſeb. in Chron.

ligula. Thys man, that was the learnedeſt that euer wrote among the Iewes, (after ỹ writers of holy ſcriptures ceaſed) made a ſpeciall Booke of the baniſhment of hys Countrimen, where hee hath thys diſcourſe enſuing.

Philo lib. de exulibus.

VVhat tyme may be appointed, (ſaith he) for the returne home of vs baniſhed Iewes, it is hard to determine. For by tradition we haue, that we muſt expect the death of an high Prieſt. But of thoſe ſome die quicklie, and ſome liue longer. But I am of opinion, that this high Prieſt ſhall be the very word of GOD, which ſhall be voyde of all ſinne, both voluntarie and inuoluntarie: whoſe Father ſhall be GOD, & this word ſhall be that Fathers wiſedome, by which all thinges in this world were created. His head ſhall be annointed with oyle, and hys kingdome ſhall floriſh, and ſhine for euer.

Thys vvrote Phylo at that tyme, when he litle imagined, that the ſame high Prieſt, whom hee ſo much expected, and the ſame word of God, whoſe kingdome he deſcribeth, was now already come into the worlde. And this ſhall ſuffice for our ſecond

conſi-

consideration, what manner of Messias the Iewes did expect.

The third Consideration.

NOw in the third place commeth to be considered, what authority and power the Messias should haue at his appearance vppon earth, and whether he should change and abrogate the Lawe of Moises, or no? Wherein there is no lesse controuersie betweene vs and the latter Iewes, then in the former poynt of his diuinitie. For we hold with Saint Paule, that the Lawe of Moses vvas gyuen vnto the Iewes but for a time, to entertaine the people withall, & by the outward signes & ceremonies which it had, (whereof the most part, of all prefigured Christ to come;) to bee theyr Schoole-maister and leader to the tyme of faith, wherein it should bee abrogated, and a farre more perfect law set downe by Christ in place thereof.

Whether christ shold change the Lawe of Moises.

Gala, 3, *et* 4. *Hebr.* 7.

1. *Cor*, 20.

Thys wee proue first, for that the Lawe of Moises vvas an imperfect Lawe, bringing nothing to perfection, as S. Paule well noteth? it vvas

The Lawe of Moses imperfect. *Hebrw*, 7,

Acts, 15. as S. Peter ſayth, a burdenſome lawe, which the Iewes thẽſelues were not able to beare, for the multitude of ceremonies therein contayned. It was a carnall and ſeruile Lawe, conſiſting moſt in the externall. It was a

Gala. 3. Law of terror and feare, more then of loue and liberty of the ſpirite. It vvas a Lawe (as I ſayde before,) of ſignes & figures for things to come, & conſequently to ceaſe, when thoſe thinges which it prefigured ſhould come to be preſent. It was a Lawe,

Deut. 15. peculier and proper to the Iewes onlie, vvithout reſpect of all the reſt of

Deut. 13. *and* 12, *Leu.* 5, 25. *Exod.* 23. *Deut* 27. the world: and the exerciſe thereof, was allowed onely in the Countrey of Iurie; and that which is more, it was not permitted but in one place onely of that Countrey, that is, in Ieruſalem, whether euery man was bound to repayre three times a yere, to wit, at the Paſqua, at the Pentecoſt, and at the feaſt of Tabernacles: and in that place alone to make their ſacrifices, and in no other Countrey or place beſides.

Good reaſons. Nowe then reaſoneth the learned Diuine, if thys Lawe of Moſes were for the Iewes, and Iury onely, howe could it ſerue for the time of ỹ Meſ-

ſias,

sias, vvho was to be King as wel of the Gentiles as of the Iewes: and to rule all people in the vvorlde, that shoulde beleeue in him vnder one Law. If the exercise of this law were allowable onely, and lawfull in Ierusalem; howe could it possibly bee fulfilled by Christians, that are dysperſed ouer all the world? as for example, howe coulde they repayre to Ierusalem thrise euerie yeere? howe shoulde euery woman that shoulde dwell in England or India, repaire to Ierusalem for her purification after euery chyld-birth, as by the Lawe of Moses shee was commaunded? *Tsal*, 2, 21, *Esay*, 2, 11 *Leuit*, 12, *Exod*, 13, *Numb*, 8,

Most euident is it then, which we sayd before, that thys Law was gyuen but to endure for a tyme. And to vse S. Paules owne words, it was but *Introductio melioris spei*, an introduction to a better hope. It vvas but an entertainement to that people (which by theyr beeing among the Egyptians, vvere prone to Idolatrie) vntill Christ should come and ordaine a perfect Lawe. That is, a Law of spirit and internall affection: a Law of loue and libertie: a Lawe that should be common to all men: serue for all countries, tymes, places, *Hebr*. 7, The newe Lawe of Christ, and the perfections therof.

and persons; a Law that should bee written in the bowels of our harts; a Law that should be tollerable, easie, sweete, plaine, light, briefe, and flexible, as wel to the poore as to the rich, a Lawe (to conclude) that should consist in charitie.

Thus signified Moses, vvhen hee sayde to his people, after hee had deliuered the former Law vnto them; *The Lorde shall raise vnto you a Prophet of your owne Nation, and from among your own Bretheren, as my selfe, him shall you heare.* Deut. 18, As though hee had sayd, you shall heare me vntil he come, that must be a Law-gyuer as my selfe, and yet of a more perfect Law; & therefore more to be heard and obeyed. And then hee addeth, *whosoeuer shal refuse to heare the words of this prophet, I my selfe will reuenge it saith the Lord God.* Which words cannot be verified in any other prophet after Moses vntill Christ; for that of those Prophets the Scripture sayth, *There arose no prophet like vnto Moses in Israell.* Deut. 34,

Which is to be vnderstoode, that they had no authoritie to bee Lawmakers, as Moses had, but were all bound to the obseruation of ỹ Law onely

onely which Moises left, vntil Christ came, whom Moises heere calleth *A Prophet as himselfe*: that is, a Lavv-maker, and exhorteth all men to heare and obey him.

Thys yet is made more playne by the Prophecie of Esay, who sayth *Out of Sion shall come a Law, and the word of God out of Ierusalem*, which cannot be vnderstood of Moses law, that had beene published eight hundred yeeres before thys was spoken, and that from the Mount Sinai, and not from Sion. But Christes Lawe began from Sion and Ierusalem, and from thence was spredde into al the world. Which the same Esay foresaw, when talking of the comming of the Messias, he sayth; *In that day there shall be an Altar to God, in the midst of the Land of Egypt. And the title of the Lord at the ende thereof. &c. And God shall be known to the Egiptians at that day, and they shall honour him with sacrifices and oblations.*

Esay, 2.

A new lawe prophecied

Esay, 19.

Which words could not be veried, in the old Law of Moses, for that by that Lawe, the Egiptians couldé haue neyther Altar nor Sacrifice, but at Christes comming it was fulfilled when ỹ Egiptians vvere made Chri-

ſtians, and enioyed both the Altars and Sacifices that Chriſtians doe vſe.

The ſame thing was fore-told by GOD in Malachie, where he ſayth to the Iewes and of the Iewiſh Sacrifices. *I haue no pleaſure in you, neyther will I receiue oblations at your hands. For that from the vpriſing of the ſunne, vnto the going downe thereof, my name is great among the Gentiles, and they doe ſacrifice vnto mee euery where, and doe offer vnto my name a pure oblation, ſayth the Lorde God of Hoſtes.* *Mala. 1.*

The reprobation of the old law with a promiſe of new

In vvhich vvordes wee ſee firſt, a reprobation of the Iewiſh ſacrifice, and conſequentlie of the lawe of Moſes, vvhich dependeth principally of that Sacrifice. Secondly, wee ſee, that among the Gentiles, there ſhould be a pure manner of ſacrifice, more gratefull vnto God then the other was, and ſuch, as might be perſormed in euery place of the world, and not to be tyed to one place onelie, as the Moiſaicall Lawe, and ſacrifice was. And finallie, I vvill conclude thys whole matter, vvith the expreſſe words of God himſelfe, concerning the ceremonies and precepts of the olde Lawe; *Dedi eis præcepta non bona, & iudicia in quibus non viuent.* *Ezech. 20.*

I

I gaue vnto them precepts that were not good, and iudgements wherein they ſhould not lyue. That is, they were not good to continue perpetually, nor ſhall they liue in them for euer, but vntill the time by mee appointed; of which time he determineth more particulerlie by Ieremie the Prophet, in theſe words; *Beholde, the dayes ſhall come, and I will make a newe Couenaunt or Teſtament with the houſe of Iſraell and Iuda: not according to that Couenaunt which I made wyth your Fathers, vvhen I brought them foorth of the Land of Egipt.* Where you ſee, that at the coming of Chriſt into this world, (for of hym and hys byrth, hee talketh at large in thys Chapter) there ſhall be a nevve Teſtament, contayning a different Law from that of the olde Teſtament, which vvas giuen to the Iewes at theyr going forth of Egipt. *Ierem, 3.*

A newe Teſtament promiſed.

Thus much then hetherto hath been ſhewed, that Chriſt in all ages was fore-told & promiſed; that hee ſhould be God, and that his authoritie ſhould be to change the Lawe of Moiſes, that was gyuen but for a tyme, and to eſtabliſh a newe Law and Couenaunt, and a newe Teſtament

The ſum of that which hath been ſayd.

ment of his owne, that shoulde endure and continue for euer.

The fourth Consideration.

All particulers foretolde of Christ.

AND albeit these things be verie wonderfull, and sufficient to establish anie mans beleefe in the worlde, when hee shall see thē fulfilled, (vvhich shall bee the argument of my second Section,) yet resteth not the Scripture heere, but passeth further, and fore-telleth euery particuler acte, accident and circumstaunce, that shall fall out of importance about the Messias at his comming, incarnation, birth, life, death, and resurrection. As for example, at what particuler time and seaſon hee

Math, 1, should appeare, *Genesis*, 49, *verse* 10, That he shoulde bee borne of a Vir-

Luke, 2, gine. *Esay*, 7, *ver.* 14, That the place of his birth shoulde be the Towne of Bethleem, *Micheas* 5, *ver.* 1. That at his byrth, all the infants rounde a-

Math, 2, bout Bethleem shoulde bee slaine for his sake. *Ierem*, 31. *verse*, 15. That the

Math, 2, Kings of the East shoulde come and adore him, and offer gold and other gyfts vnto him. *Psal*, 71, *ver.* 10. That he

he shoulde be presented by his Mother in the Temple of Ierusalem. *Mala,3,verse* 1. That hee should flee into Egypt,& bee recalled thence againe.*Osea*, 11,*ver*,2,*Esay*,19,*verse*,1. That Iohn Baptist shold goe before hym,and cry in the Desert. *Esay*,40. *ver*,3, *Mala*, 3. *ver*, 1. *Luke*,2,

After thys, that he should beginne his owne preaching with all humilitie, quietnesse,and clemency of spyrite. *Esay*,42,*verse*,2. That he should doe strange miracles, and heale all diseases, *Esay*,29,*verse*,8,*and* 35,*ver.* 5, *and* 61, *ver.* 1. That he should die for the sinnes of all the world. *Esay*, 53, *Daniel*,9, That he should be betrayed by his owne disciple. *Psalme*, 40. *verse*, 10 *and* 54, *ver*,14,*and* 108. *verse*,7. That he should be solde for thirtie peeces of siluer. *Zach*, 11, *ver.* 12. That vvith those thirtie peeces, there should be bought afterward a Field of potsheards,*Ieremie*,30. That he shoulde ride into Ierusalem vpon an Asse before his passion,*Zachary* 9. *verse* 9. That the Iewes should beate and buffet hys face, and defile the same with spetting vpon him. *Esay*, 50, *verse*. 6. That they should whip, rent and teare his body before they put *Math*,5, *Mat*,4,*et* 8. *Marke*.8, *Math*,27, *Math*,16, *and* 27, *Math*, 21.7 *Mat*,26,67.

put him to death. *Esay*, 52, *ver*, 2. *Psa.* 37, *verse*, 18. That they shoulde put him to death among thieues, & malefactors. *Esay*, 53, *ver*, 12. That they shoulde giue him vineger to drinke, deuide his apparrell, and cast lots for hys vpper garment. *Psal*, 68, *verse* 22. *and* 21, *verse*, 19. That hee shoulde rise againe from death the third day. *Psalme*. 15, *verse*, 19, *Osea*, 6, *verse*, 3. That he should ascend to heauen, & sitte at the right hand of GOD hys Father, for euer. *Psalm*, 67. *verse*, 19, *and* 10, 9, *verse*, 1.

Luke, 22, *Math*, 27, *Math*, 28, *Luke*, 24, *Acts*, 7,

All these particularities, and a number more, were reueled in scripture touching the Messias, som foure thousand yeeres, some two thousand and some one thousand, and the last of all, aboue foure hundred yeeres before Christ was borne. Which if vve lay together, and doe consider withall, howe exactly they were fulfilled afterward, in the person of Christ, as in the next Section shall be declared; if we adde also to thys, that we haue receiued these Prophecies and predictions from a Nation that most of all other doth hate vs, and that the same are to bee seene & read in theyr Bibles, euen worde for word

word as they are in ours; if you hold in memorie alſo, vvhat inuincible proofes are alledged before in the ſecond chapter, for the infallible truth and certainty of thoſe Hebrue ſcriptures: you ſhall find, that hardly any thing can be imagined for manifeſtation of a truth before it com to paſſe, which GOD hath not obſerued in fore-ſhewing the Meſſias.

The fift Conſideration.

AND all theſe conſiderations are touching the Iewes. There remayneth ſome-what to be ſayde of the Gentiles; vvho albeit they were to receiue their principal knowledge in thys affayre from the Iewiſh Nation, to vvhom the Meſſias was firſt and principally promiſed, and from vvhom the Gentiles had to expect, both theyr Sauiour and hys Apoſtles, as alſo the Scriptures for teſtimonie and witneſſe of them both, and finally, all theyr certayne knowledge and ſounde vnderſtanding in the miſteries of Chriſt: yet had they alſo among themſelues, ſome kinde of notice and fore-warning in thys matter,

Manifeſtation of Chriſt to the Gentiles.

matter, vvhich beeing ioyned vvith that which I haue ſetre down before of the Iewes, and examined at the light of Gods diuine prophecies before alledged, it wil make very much for confirmation of our Chriſtian veritie. And therefore this laſt conſideration, ſhal be of the foreknowledge of Gentiles in thys behalfe.

For better vnderſtanding wherof, it is to be noted, that beſides al knowledge of the Meſsias, that diuers Gẽtiles might haue by the Hebrue ſcriptures, which (as * I haue ſhewed before) were in the Greeke language, diuers ages before Chriſt was borne, or by the inſtruction or conuerſation of the Iewes, vvith whom many Pagans dyd liue familiarly; there remained three wayes peculier to the Gentiles, wherby they receiued ſom vnderſtanding and fore-warning of this great miſtery. The firſt was, by tradition and writing of theyr aunceſtors. The ſeconde by prophecies of theyr owne. The thyrd, by admoniſhment of their Idols & Oracles, eſpecially when the tyme of Chriſtes appearance drew neere.

*Chap, 2,

3. Particuler wayes wherby the Gentiles might heare of Chriſt.

The firſt way.

And for the firſt way it is euident, that as the Ievves receiued dyuers things

things by succession from their fore-fathers, and they againe from Moses, and Moses from the Patriarchs, Iacob, Isaack, & Abraham, (who was the first man frō whom that whole Nation proceeded, and in whome they were distinguished from all other people in the vvorlde:) so had the Gentiles & other Nations, theyr succession also of doctrine, and monuments, euen from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in diuine knowledge, by theyr exercise in Idolatry. So wee knowe, that the Romains had their learning from the Græcians, the Græcians from the Egiptians; and the Egyptians from the Chaldeans, who vvere the first people that receiued instruction in diuine matters from Adam, Methusalem, Noe, and others of those first auncient Fathers.

Tradition of learning, among the Iewes and Gentiles.

Now then it is to bee considered, that by consent of VVryters, there were three famous men that lyued together in those auncient times, to vvit, Abraham, who descending from Heber, was the Father and beginner of the Iewes or Hebrues,) and with him Iob, and one Zoroastres,

Euseb. in Chron.

Abraham. Iob. Zoroastres,

ſtres, that were not of that linage of *Heber*, but as wee call them for diſtinctions ſake, eyther Heathens or Gentiles, albeit that difference vvas not then in vre. And of Iob, vvee know by ỹ teſtimonie of his booke, that he was a moſt holy & vertuous man. Of Zoroaſtres, we know onelie, that hee was greatly learned, and left teſtimonies thereof vnto his poſteritie.

Thys Zoroaſtres lyuing in Abrahams tyme, might (by account of Scripture) ſee or ſpeake with Noe, For Abraham was borne threeſcore yeeres before Noe deceaſſed. And Noe was borne aboue fiue hundred yeres before Methuſalem died, which Methuſalem had liued two hundred and fortie yeeres with our firſt Father Adam, and had enioyed conuerſation both with God & Angels. And thereby (no doubt) coulde tell many high and ſecrete miſteries, eſpecially touching Chriſt, in whom all his hope for redemption of hys poſteritie dyd conſiſt. Which miſterie and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroaſtres & others, who liued at that time with them, might receiue at the

thyrd

hird hand, by Noe, and his children, meane * Sem, Cham, and Iaphet, vho had lyued before the flood, and ad ſeene Methuſalem, vvhich Me-huſalem lyued (as I ſayd before,) ſo nany yeeres with Adam.

Heere-hence it is, that in the wry-ings of Zoroaſtres which are extant or recorded by other Authors in is name, there be found very plaine peeches of the ſon of GOD, whom ee calleth, *Secundam mentem*, the econd minde. And much more is to e ſeene in the wrytings of Hermes Triſmegiſtus, (vvho lyued after in E-ypt, and receiued his learning from nys Zoroaſtres:) that theſe fyrſt leathen Phyloſophers had manifeſt nderſtanding of this ſecond perſon n Trinitie, vvhom Hermes calleth, *The firſt begotten Sonne of GOD: is onely Sonne: his deere, eternall, im-utable, and incorruptible Sonne: vhoſe ſacred Name is enefable*, thoſe re his words And after him agayne mong the Græcians, vvere Orphe-us, Heſiodus and others, that vttered he like ſpeeches of the Son of God: s alſo the Platoniſts, whoſe words nd ſentences were too long to re-peate in this place. But hee that will ſee

*The Iewes haue a tradition, that Abraham ſerued Sem 15. yeeres in Chaldæa.

* *See Clem. Alex. lib. 1. ſtrom. et Orig. li. 6, contra Celſum. et Procl. lib. 2, et 3, in Par. Plato.*

Triſmegiſtus.

Mercu. Her. in Pœmand. cap. 1, et de incepi.

Græcians.

ſee them gathered togeather at large, let him reade eyther Origen againſt Celſus the Heathen, or els S. Cyrill in his firſt booke againſt Iulian the Apoſtata. And thys ſhall ſuffice for thys firſt way, whereby the Gentiles had vnderſtanding of Chriſt.

The prophecies touching christ among the Gentiles.

For the ſecond thing which I mentioned, is to be vnderſtoode, that among the Gentiles there were certayne Propheteſſes, or women Prophets, called *Sibylia*, which in the Greeke tongue (as Lactantius gathereth) may ſignifie ſo much, as eyther *Counſellors to GOD, or Reuealers of Gods counſaile.* And theſe women being indued (as it ſeemeth) with a certaine ſpirite of prophecie, did vtter frō tyme to time, (though in ſuch termes as moſt Gentiles vnderſtood them not) moſt wonderfull particularities of Chriſt to come, agreeing (as it were) wholy with ỹ Prophets of Iſraell, or rather ſetting dovvne many thinges in more playne & euident ſpeech then dyd the other; the one of them beginning her Greeke meeter in theſe verie words, *Knowe thy God, which is the ſonne of GOD, &c.* Another of them maketh a whole diſcourſe of Chriſt in Greeke

Lact.li.1.diui.inſt.ca.5.

Of the Sibyls.

Lacta.lib.4 inſt.cap.6.

verſes

verſes called *Accroſtichi*, for that the beginning of euery verſe, is by ſome Letter appoynted in order, foorth of ſome one ſentence that runneth thorow the whole. As for example, the ſentence that paſſed through the beginning of thoſe verſes which nowe wee talke of was this, * *Ieſus, Chriſt, Sonne of God, Sauiour, Croſſe.* And there were ſo many verſes in ỹ whole diſcourſe, as there are Letters in this ſentence. The totall argument being, of the incarnation, lyfe, death, glory, and iudgment of the ſonne of God. And the laſt two verſes of all the meeter, are thus, *He that hath been here deſcribed by our Accroſtick verſes: is an immortall Sauiour, and a king that muſt ſuffer for our ſinnes.*

* *S. Auguſt. tranſlateth all the verſes lib. 18, de ciuit. Dei. cap. 23.*

And for that theſe Prophecies of the Sibyls are of meruailous importance to confirme the verity of our Chriſtian Religion, and are alledged often for that purpoſe, by the moſt graue and learned Fathers of the Primatiue Church: as for example, by Iuſtinus the Martyr, in his Apologie for Chriſtians; by Origen againſt Celſus; by Arnobius and his Scholler Lactantius againſt the Gentiles; by S. Cyrill, againſt Iulian the Apoſtata;

The Greeke verſes of the Sibyls, of what importance & authority.

ſtata; As S. Auguſtine in his booke *De ciuitate Dei*: By Euſebius, and Conſtantine the Emperour & others; I will ſay ſome-what in thys place, for the authority and credite of theſe verſes, leaſt any man perhaps might imagine, (as ſome Gentiles in olde time would ſeeme to doe) that they were deuiſed and inuented by Chriſtians. And the moſt of my proofes ſhall be out of a learned * Oration, written in Latine by the fore-ſayde Emperour, to a Counſell of Prelates in hys dayes: wherein he indeuoureth to ſhew, the vndoubted authoritie of theſe Sibyl prophecies, which he eſteemed ſo much (after dilligent ſearch made for theyr credite & ſinceritie) as they ſeeme to haue beene a great cauſe of his conſtant zeale and feruour in Chriſtianity.

* *See this Oration in Euſeb. lib. 4. cap. 32. de vita Conſt. at the end.*

The firſt proofe, for credite of the Sibyls verſes.

Varro lib. de rebus diui. ad C. Cæſarem pont. max.

FYrſt then hee ſheweth, that theſe predictions of the Sibyls, coulde not be deuiſed or fayned by Chriſtians, or made after the time of Chriſtes natiuity, for that Marcus Varro,

a

a moſt learned Romaine, who liued almoſt a hundred yeeres before Chriſt, maketh mention at large of the Sibyls, (who in number he ſaith were tenne) and of theyr vvritings, Countries and ages, as alſo of the writers and Authors, that before hys tyme had left memory of them. And both hee and Feneſtella, (an other Heathen) doe affirme, that the vvrytings of theſe Sibyls, were gathered by the Romaines from all partes of the vvorlde, (where they might bee heard of,) and laid vp with diligence and great reuerence in the Capitole, vnder the charge and cuſtodie of the High Prieſt, & other Officers, in ſuch ſorte, as no man might ſee or reade them, but onely certaine Magiſtrates called the *Fiftine*, and much leſſe might any man come to falſifie or corrupt them.

Feneſt. cap. de 15. viris.

The ſecond proofe.

SEcondly he ſheweth, that *Sibylla Erithræa*, who made the former Accroſtike verſes of Chriſt, teſtifieth of her ſelfe, that ſhee liued about ſixe hundred yeeres after the floode of Noe,

Noe, and her Countriman Apollidorus Erithræus and Varro doe report, that she liued before ỹ war of Troy, and prophecied to the Grecians that went to that war, that Troy should be destroyed. Which was more thẽ a 1000. yeres before Christ was born.

Lact. lib. 1. inst. cap, 6. Cicero.

Cicero also, that was slaine aboue forty yeeres before Christes natiuity, translated into Latine, the former Accrostike verses, as Constantine affirmeth, vvhich translation was to be seene in his workes, when Constantine wrote this Oration; so that by no meanes they could be deuised or brought in by Christians.

See Cicero of these Accrostick verses of Sibylla. lib, 2, de diuinatione.

The thyrd proofe.

THirdly hee sheweth, that the same Cicero, in diuers places of his works, besides the mention of these Accrostike verses, insinuateth also an other prophecie of Sibylla, touching a King that shoulde ryse ouer all the world, where-with himselfe and the Romans were greatly troubled; and therefore in one place, after a long inuectiue against his enemie Anthonie, that would seeme to giue credite to that Prophecie, or rather

ther as Cicero dooth vrge against him, would haue had the same fulfilled in Iulius Cæsar, hee concludeth thus; *Let vs deale with the Prelates of our Religion, to alledge any one thing rather out of the booke of Sibylla, then a King, whom neither the Gods nor yet men, can suffer heereafter to be in Rome.* *Cicero. lib. 2. de diui paulo post medium.*

The like prophecie of Sibylla touching a King, is insinuated by the same Cicero, in his first Booke of Epistles to Lentulus; to wit, that when the * Romaines shoulde restore a King in Egypt by force, then shoulde ensue the vniuersall King, that should be Lord ouer Romaines and all other. Which Prophecie being much vrged by Cato the Tribune, * against the restoring of * Ptolomeus Aulates, late King of Egypt, that for his euill gouernment was expulsed by his subiects, & matter was thought of such weight by all the Romaine Senate, (I mean the sequell of this Prophecie) that wherás otherwise for many respects, they were greatly inclined to haue restored the said Ptolomie; yet in regard of thys Religion, (as they called it,) they changed theyr mindes. But what? coulde they alter by thys the

Cicero, lib, 1, Epist. fam. Epict. 1, 2, 3. 4, 5, 6.

* *See lib. 2. Oracul. Sib.*

* *Epist. 5*

* Hee was Father to Cleopatra.

The feare which the Romans had of the vniuersall King prophecied by Sibylla.

determination of God? No truelie, for soone after, King Ptolomie perceiuing the Senators mindes to bee altered, fledd secretly from Rome to one Gabinius, that was Gouernour of Syria, and for fiue Millions of Gold that he promised him, hee was by the force of Gabinius restored; and not long after was Christ borne, according to the meaning of the Sibyl Prophecie.

Dion. lib. 39. histor.

The fourth proofe.

FOurthly, the sayd Emperor Constantine prooueth the authoritie of these Sibyls verses, for that Augustus Cæsar, before our Sauior Christ was borne, had such regard of them, that hee laid thē vp in more straighter order then before, (according as Suetonius a Heathen, in his life reporteth) vnder the Alter of Apollo, in the hill Palatine: where no man might haue the sight of them but by speciall licence; which licence Constantine prooueth that Virgill the Poet had, for that he was in high fauour with Augustus. And therefore in a certaine Eglogue or composition of verses, that hee made in praise

Suet. tranq. cap. 3. de vita August.

The Prophecies of Sibylla alledged by Virgill.

praise of a young child named Salo-
ninus, newlie borne to Asinius Pol-
lio, Augustus great friend, (or as o-
ther take it) of Marcellus a little boy,
that vvas Nephew to Augustus by
his sister Octauia, or rather of them
both, for adulation of Augustus he
applieth (I say) to one or both of the
young Infants, the whole prophecie,
which he had reade in the verses of
Sibilla, touching the birth of Christ,
and of the peace, grace, and golden
vvorld that shold come with him, vpō
which subiect he beginneth thus.

Vltima Cumæi venit — *Virgil. Eglog. 4.*
iam temporis ætas:
Magnus ab integro — Christes
sæculorum nascitur ordo: — preordi-
Iam redit & Virgo, — nation.
redeunt Saturnia regna.

That is, now is come the last age "
prophecied by Sibylla, called *Cumæa*, "
nowe commeth to bee fulfilled the "
great ordinance and prouidence of "
GOD, appoynted from the begin- "
ning of the vvorld, (these were Si- "
bylles words,) nowe commeth the "
Virgine, and the first golden dayes of "
Saturnus shall returne againe. "

Thus much translated Virgill out of Sibylla, touching the eternall de-

termination of God, for Christes comming into this vvorld: as also of his Mother the Virgin: and of the infinite blessings that should appeare with him. Now ensueth in the same Poet, what Sibilla had said for Christes actuall natiuity.

Christes byrth.

Iam noua progenies
cælo dimittitur alto:
Chara Deum soboles &c.

" Now a new progenie or of-spring " is sent downe from Heauen: the " deerely beloued issue or child of the " Gods. And note heere, that Sibylla sayth plainely, *Chara Dei soboles*, the deerely beloued Sonne of God, and not of Gods; but that Virgill would follow the style of his tyme. And thirdly he setteth downe out of Sibilla, the effect and cause of this sonne of Gods natiuity, in this sort.

Christes cause of comming.

Te duce, si qua manent,
sceleris vestigia nostri:
Irrita perpetuo,
soluent formidine terra.

" That is, thou beeing our leader o " Captaine: the remnant of our sinne " shall be made voide, or taken away " and shall deliuer the vvorld for eue " from feare for the same.

These are Virgils words translate

(as I sayd) out of Sibylla. And now consider you in reason, vvhether these Prophecies might be applyed (as Virgill applyed them) to those poore children in Rome, or no, who dyed soone after this flattery of Virgill, without dooing good, eyther to themselues, or to others? Albeit (perhaps) in this point, the Poet be to be excused, in that hee being not able to imagine what the Sibil shold meane, made his adnantage thereof, in applying the same to the best pleasing of Augustus.

These then are the proofes, which Constantine vsed for the credite and authoritie of the Sibyll verses. And of Sibylla Erithræa in particuler, that made the Accrostike Verses before mentioned, of Christes death and Passion, hee concludeth in these words; *These are the things that fell from Heauen, into the mind of this Virgine to fore-tell. For which cause I am induced to account her for blessed, whom our Sauiour did vouchsafe to choose for a Prophet, to denounce vnto the world, his holie prouidence towards vs.* And wee may consider in this whole discourse of Constantine, for authoritie of these verses. First, that he vseth

Constantines opinion of the spirit of Sibylla Erythræa, orat. ad cætum. Sanct. ca. 18.

1. onely the testimonie of such VVryters, as lyued before Christ was born, or Christians once thought vppon.

2. Secondly, that he vseth these proofes to no meaner audience, then to a Councell and congregation of learned men.

3. Thirdly, that hee was an Emperour which vsed them, that is, one that had meanes to see and examine the originall Copies in the

4. Romaine Treasurie. Fourthlie, for that he had great learned men about him, vvho vvere skilfull, and would be dilligent in the search of such an antiquitie of importance: especially

Lactantius. Lactantius, that was Maister to his sonne Crispus, and vvho most of anie Author, reciteth and confirmeth the sayd Sibyls verses: and Eusebius Cæsarienſis, that wrote the Ecclesiasticall Historie, and * recorded this Oration of Constantine therin. And finallie, we may consider, that Constantine was the first publique Christian Emperour, and lyued vvithin three hundred yeeres after Christ, when the recordes of the Romaines were yet whole to be seene. Hee was a religious, wise, and graue Emperor, and therefore would neuer haue bestowed so much labour, to confirme such

* *See Eusеb. lib. 4. cap. 32. de vita Constant. How this Oratien was first written in Latine, and translated into Greeke.*

ſuch a thing, at ſuch a time, to ſuch an audience, had not the matter been of ſinguler importance. And thus much of the ſeconde poynt, touching Prophets among the Gentiles.

Of the confeſſion of Oracles, concerning Chriſtes comming.

THere remaineth onely a word or two to be ſpoken of the thyrde; which is, of the confeſſion of deuils and Oracles, concerning the comming of Chriſt; eſpecially when the time of his appearance drew neere; and that they began to fore-tell hys power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themſelues; ſo for that I haue beene ſome-what long in the former poynts, and ſhall haue occaſion to ſay more of thys matter in another place heereafter, I will touch onely heere two Oracles of Apollo concerning thys matter.

The one whereof, was to a Prieſt of hys owne, that demaunded hym of true Religion and of GOD; to whom he aunſwered thus in Greek, *O thou vnhappy Prieſt, why dooſt thou aske mee of GOD, that is the Father of* The firſt Oracle.

Suidas in Thulis, et Porphy. et Plut. de ora.

all thinges: and of this most renowned Kings deere and onely sonne, and of the spirit that cõtaineth al, &c. Alas that spirite will enforce mee shortly to leaue this habitation & place of Oracles.

The second Oracle.

The other Oracle was to Augustus Cæsar, euen about the very time that Christ was ready to appeare in flesh. For whereas the sayd Emperor nowe drawing into age, wold needes goe to Delphos, and there learne of Apollo, who shoulde raigne after hym, and what shoulde become of things when he was dead, to which demaunde, Apollo for a great space would make no aunswere, notwithstanding, Augustus had beene verie liberall, in making the great Sacrifice called *Hecatombe*. But in the end, when the Emperour beganne to iterate his Sacrifice againe, and to bee instant for an aunswer; Apollo (as it were) enforced, vttered these strange words vnto him. *An Hebrue Childe, that ruleth ouer the blessed Gods, commaundeth mee to leaue this habitation, and out of hand to gette me to Hell. But yet doe you depart in silence from our Altars.*

Suidas in vita August. Niceph. lib. 1 hist. cap. 17.

Thus much was Apollo inforced to vtter of his owne miserie, and of the

the comming of the Hebrue boy that ſhould put him to baniſhment. But yet the deceitfull ſpyrit, to hold ſtill his credite, vvould not haue the matter reuealed to many. VVherevpon, Auguſtus falling into a great muſing vvith himſelfe, vvhat thys aunſwer might import: returned to Rome, and builded there an Altar in the Capitole, with this latine inſcription (as Nicephorus affirmeth,) *Ara primogeniti Dei*: The Altar of Gods firſt begotten Sonne. *Niceph. lib. 1 hiſt. cap. 17.*

Thus then haue I declared, howe that the comming of Gods ſon into the worlde, was fore-tolde both to Iewe and Gentile, by all meanes that poſſibly in reaſon might be deuiſed; that is, by Prophecies, ſignes, figures, ceremonies, tradition, and by the confeſſion of deuils themſelues. Not onelie that hys comming was fore-tolde, but alſo, vvhy, and for what cauſe he was for to come, that is, to be the onely Sauiour of the worlde: to dye for the ſinnes of all men: to ordayne a new Lawe, and more perfect Common-wealth. How alſo he was to come: to wit, in mans fleſh, in lykenes of ſinne, in pouertie, and humilitie. The time lykewiſe of his

The concluſion of thys firſt Section.

appearance was prefigured, together with the manner of hys byrth, lyfe, actions, death, resurrection, and ascention. And finally, nothing can be more desired for the fore knowledge of any one thing to come, then was deliuered and vttered concerning the Messias, before that euer Christ or Christians vvere talked of in the world. Now thē remaineth it to consider and examine, whether these particularities, fore-told so long ago of the Messias to com, do agree in christ, whom we acknowledge for the true Messias. And this shall be the subiect or argument of all the rest of our speech in this Chapter.

The argument of the two Sections following.

How the former predictions were fulfilled in our Sauiour Christ, at his being vpon earth.

Sect. 2.

ALbeit in the poynts before recited, vvhich are to be fulfilled in the Messias at his comming, we haue some controuersie and disagreement with the Iewe, as hath been shewed, yet our principall contention in thē all, is with the Gentiles & Heathen, that

Our controuersie with Gentiles.

that beleeue no Scriptures. For that in diuers of the former Articles, the Iew ſtandeth with vs, and for vs, and offereth his life in defence thereof, as far forth as if hee were a Chriſtian. In ſo much, as the Gentile oftentimes, is inforced to maruaile, when he ſeeeth a people ſo extreamely bent one againſt another, as the Iewes are againſt Chriſtians; and yet doe ſtand ſo peremptorily in defence of thoſe very principles, which are the proper cauſes of theyr diſagreement.

Our controuerſie with the Iewes.

But heereunto the Iewe maketh anſwer, that this diſagreement from vs, is in the application of thoſe principles. For that in no wiſe he wil allow, that they were, or may be verified in Ieſus. And heerein hee ſtandeth againſt vs, much more obſtinatly then doth the Gentile. For that the Gentile, as ſoone as he commeth once to vnderſtand and beleeue the Prophecies of Scripture, hee maketh no doubt or difficultie in the application thereof; for that he ſeeth the ſame moſt euidently fulfilled in our Sauiour Chriſt. Which is the cauſe, that fewe or no Gentiles ſince Chriſtes appearance, haue come to bee Iewes, but that preſently alſo they paſſed

passed ouer to be Christians.

The obstinacie of the Iewes.

But the Iewe by no meanes wil be moued to yeeld, albeit he haue neyther Scripture, nor reason, or probability for his defence. Which among other thinges, is a very great argument to prooue, that Iesus was the true Messias indeede, seeing that among the marks of the true Messias set downe by Gods Prophets, that was one; that he should bee refused of the Iewish Nation. Heere-hence are those wordes of the holy Ghost so long before vttered; *The stone which the * builders refused, is made the head stone of the corner, this is doone by God, and it is meruailous in our eyes.* Heere-hence is that great complaint of Esay, touching the incredulitie and obstinacie of his people, against their Messias at his comming, which Moses also long before Esay, expressed most effectually.

Psalm, 118, * The Iewes are the builders, who take vpon them to build Gods house.

Math, 21, *Esay*, 6, *Deut*, 28,

The Iewes obstinacie against vs, a great argument for vs.

It maketh then, not a little for our cause (gentle Reader) that the Iewish nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whomsoeuer that Nation shold receiue and acknowledge, it were a great argument by Scripture, that he were

were not indeede the true Meſsias. But yet to demonſtrate to the world what little ſhew of reaſon they haue in ſtanding thus againſt their ovvne ſaluation, and in refuſing Chriſt, as they doe; I will in as great breuitie as I may, run ouer the chiefe poynts that paſſed at his beeing vpon earth, and thereby examin by the teſtimonies of his greateſt enemies, whether the foreſayd Prophecies, and all other ſignes, which haue beene from the beginning, to fore-tell vnto vs the true Meſsias, were fulfilled in him and his actions, or no.

And for that the matters are manie and diuers, that wil come heerin to be handled, I will for order ſake, reduce all to foure conſiderations. Whereof the firſt, ſhal be, touching the time fore-prophecied of ȳ comming of the Meſsias, and whether the ſame agreed with Chriſtes natiuitie or no. The ſecond ſhall bee of dyuers particulers that paſſed in Chriſtes incarnation, birth, circumciſion, and other accidents, vntil the time that hee began to preach. The thyrd ſhall be of his lyfe, conuerſation, miracles, and doctrine. The fourth & laſt, ſhall be of his paſsion, death,

The diuiſion of thys ſection into foure conſiderations.

death, Resurrection, and ascention. In all which (as I said before) I will vse no one Authour or testimonie of our owne side, for approuing anie thing that is in controuersie betweene vs; but all shall passe by tryall, either of their owne Scriptures, or of manifest force and consequence of reason, or els by expresse record of our professed enemies.

The testimonies heere vsed.

The first Consideration.

FOR the first then, concerning the tyme, which is the principall and head of all the rest; it is to bee noted, that by consent of all VVryters, both Pagan, Iewish, and Christian, *IESVS* (whom wee beleeue and confesse to be true *CHRIST*) was borne the twentie fiue day of December, in the end of the fortie and one yeere of the raigne of the Emperour Augustus Cæsar, which was fifteene yeeres before his raigne ended. Also in the beginning of the thirtie-three yeere of Herods raigne in Iurie, which was foure yeeres and more before his death. And from the beginning of the worlde, as * some account, foure thousand, one hundred

The tyme appointed.

* See Euseb in Chron.

dred, and ninetie-nine. And as others doe account, foure-thousand, foure-score and nine: for that in this poynt, betweene the Hebrues and the Græcians, there is a difference of some little more then an hundred yeeres, concerning their reconing.

The state of the world at Christes natiuitie, vvas this. The three Monarchies of the Assirians, Persians, and Græcians vvere past ouer, and ended: and the Romaines were entered into the fourth, that was greater then any of the rest, according to the Prophecie of Daniell, fiue hundred yeeres before Octauius Cæsar, surnamed Augustus, after fiue ciuill warres by himselfe waged, and after infinite broyles & bloodshed in the world, raigned peaceably alone for many yeeres together: and in token of an vniuersall peace ouer all the earth, he caused the Temple gates of Ianus to be shutte, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vnto that time. And the verie same day that Christ vvas borne in Iurie, Augustus commaunded in Rome (* as afterward was obserued) that

The general state of the world at Christes comming.

Daniell, 2.

Suet. tran. et Aurel. victo. et alij in vita Augusti.

Oros. lib. 6. hist. cap. 22.

that no man ſhould call him Lord, thereby to ſignifie the free libertie, reſt, ioy, and ſecuritie, vvherein all men vvere after ſo long miſeries, vvhich by continuall vvarres the world had ſuſtained.

The firſt proofe.

By this wee gather firſt, that thys time of Chriſtes byrth, agreed exactlie vvith the Prophecie ſo long before ſet downe in Daniell, (vvho lyued in the firſt Monarchie,) that after his tyme there ſhould be three Monarchies more, and the laſt biggeſt of all: at vvhoſe appearing the Meſsias ſhould come, and builde vp Gods kingdome throughout the whole world.

The Romaine Monarchy. *Daniell,2.*

Secondlie, vvee ſee that fulfilled, which Eſay the Prophet, aboue an hundred yeeres before Daniell, foretolde that at the comming of Chriſt, *people ſhould ſit in the beautie in peace.* And againe, *there ſhould bee no ende of peace.* And yet further, *hee ſhall be Prince of peace.* And K. Dauid long before him againe: *In his dayes there ſhall ariſe iuſtice and aboundance of peace.* VVhich thing, though eſpecially it be to be vnderſtoode, of the internall peace & tranquillitie of our mindes and ſoules: yet conſidering

The ſecond proofe.

The peace of all the world. *Eſay,32.*

Pſalm.71.

that

that externall peace also was necessarie for a tyme, for the quiet planting and publishing of Christes Gospell, & seeing that the same was brought to passe most miraculously vpon the suddaine, when in reason men might least expect the same, for the infinite warres wherin the world a little before had beene; and by reason of the Romaine Monarchie so freshly established, (which in their beginnings are wont to be troublesome:) thys peace (I say) cannot bee but a great argument, that thys was the proper tyme of the Messias his comming. And thus much for the state of the world in generall.

The thyrd proofe. The scepter of Iuda.

And nowe for the particuler state of Iurie at Iesus natiuity, thus it was, according as Iosephus the Iew (who was borne within fiue yeeres after Christes passion) describeth ỹ same. One Herod a stranger, whose Father called * Antipater, came out of Idumæa, was risen to acquaintance and fauour with the Romans, partlie by his said Fathers meanes, who was, as Iosephus wordes are) *a well monid man, industrious, & factious*, and partly by hys ovvne diligence and ambition, beeing of himselfe both wittie,

* His grand father was a Sextane in Apollos tẽple, and his father was brought vp among theeues in Idumæa.

wittie, beautifull, and of excellent rare qualities. By which commendations, hee came at length to marry the daughter of Hyrcanus King of Iurie, that was descended lineally of the house of Dauid, and Tribe of Iuda. And by thys marriage, obtayned of his Father in lawe to be Gouernour of the Prouince of Galilie vnder him. But Hircanus afterwards falling into the hands of the Parthyans, that carryed him into Parthia, Herod ranne away to Rome, & there by the speciall helpe and fauour of Anthonie, that ruled in companie together with Octauius, he obtained to be created King of Iurie, without any title or interest in the world. For that not onely his said Father in law Hyrcanus was yet aliue in Parthya, but also his younger brother Aristobulus, and three of hys sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iurie.

Euseb. lib. 1. cap. 6. ex Africano.

Ioseph. lib. 14 antiq. cap. 2.

The first rysing of Herod Ascolonita.

Herod then, hauing procured by these meanes to bee King of Iurie: procured first to haue in his handes the foresayd King Hyrcanus, and so put him to death, he also brought to the same ende, his younger brother Aristo-

Ioseph. lib. 15 ant. cap. 9, 11

Aristobulus, and his three Sons likewise. Hee put to death also his owne wife Mariamnes, that was K. Hyrcanus daughter, as also Alexandra her Mother: and soone after two of his owne Sonnes, which hee had by the sayd Mariamnes, for that they vvere of the blood royall of Iuda. And a little after that again, he put to death his thirde Sonne named Antipater. Hee caused also to be slayne at one time, fortie of the cheefest noble men of the Trybe of Iuda. And as Phylo the Iew wryteth (that lyued at the same time vvith him) hee put to death all the *Sanhedrin*, that is, the seauentie and two Senatours of the Trybe of Iuda, that ruled the people. Hee killed the cheefe of the Sect of the Pharises. Hee burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholaus Damascenus an Historiographer that was his seruant, to drawe out a Petidegree for him and his lyne, as though he had descended from the auncient Kings of Iuda.

The most horrible murders committed, by Herod.

Libro 17. *cap.* 10.

Lib. 15, *ca.* 1. Phylo *lib. de tempore.*

Ioseph. lib. 14 *cap.* 2.

Hee transl ated the High priesthood, and solde it to strangers. And finallie, hee so raised, dispersed, and mangled the house of Iuda: as no one

A pattern of an ambicious Tirant.

one iote of gouernment, dignitie, or principalitie remayned therein. And when he had done all this, then was *Iesus* of the same house and lyne of Iuda, borne in Bethleem, the proper Cittie of Dauid, which Dauid was the founder and first Author of Regality in Iuda.

The Prophecie of Iacob touching the Scepter of Iuda. *Gene.49.*

Now then, consider the prophecie of Iacob, concerning the particuler time of Christes appearance, almost two thousand yeeres before these things fell out. *Come hether my children* (layd hee) *that I may tell you the things which are to happen in the latter dayes.&c The Scepter shall not be taken from Iuda, vntill he come who is to be sent: and he shall be the expectation of Nations.* Which prophecy, that it was fulfilled now at Christes natiuitie, when Herod had extinguished all gouernment in Iuda, no man can denie, that will acknowledge the things set downe before, which are recorded by Writers both of that time, and of the Iewish Nation and Religion themselues.

That the Scepter neuer failed in Iuda vntill Herod cam.

And that it neuer vvas fulfilled from Dauids dayes, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainely by all

all Histories and Recordes both diuine and prophane. For that from Dauid, (who was the first King) vnto Zedechias that was the last, and dyed in the captiuity of Babilon, the Scripture sheweth how all the Kings descended from the house of Iuda. And during the time of theyr captiuitie in Babilon, (which was seauentie yeares) the Iewes were alwayes permitted to chuse themselues a Gouernour of the house of Iuda, whom they called *Reschgaluta*.

1, *Reg.* 19.
4, *Reg.* 20.
Ierem. 37.
Thal. in tra. Sanh. ca. Dinei. Mannonoth.

And after theyr deliuery from Babilon, Zorobabel was their Captaine of the same Tribe: and so others after him, vntill you come to the Macchabees, who were both Captaines and Priestes: for that they were by the Mothers side, of the Trybe of Iuda, and by the Fathers side, of the Tribe of Leui, as Rabbi Kimhi holdeth. And from these men down to Hircanus and Aristobulus vvhom Herod slewe, there continued still the same lyne, as Iosephus declareth. So that by this Prophecie it is euident, that Iesus was borne at the proper time appointed for the Messias, whē there vvas neyther King nor Captaine, nor high Priest, nor Counseller, nor

Rab. Moyses Egip. in præ. Maimonim, Esd. lib. 1. ca. 1, 2, 3. *Mac. lib.* 1, *cap.* 2, 3. *Rab. Kimhi. com. in Agg. Iosep. lib.* 13, & 14. *ant.*

nor any one Gouernour of the house and Trybe of Iuda, left in Iurie.

The fourth proofe.

An other Prophecie, there is, no lesse euident then the former, wherein it is affirmed, that the Messias shold come before the second Temple of Ierusalem, (that was builded by Zorobabell after the Iewes were returned from theyr captiuity in Babilon) shoulde be destroyed by the Romaines. For better vnderstanding whereof, it is to be noted, that the Temple of Ierusalem vvas builded twice; first by Salomon, which lasted about foure hundred and forty two yeeres, and then it was burned and destroyed by Nabuchodonozer king of Babilon. VVherefore about seauentie yeeres after, it was builded againe by Zorobabell, who reduced the Iews from Babilon, and so it continued, vntill it was destroyed the second time by Titus, son to Vespasian the Romaine Emperour, about forty and sixe yeres after our Sauior Christ his ascention. At what time it had lasted from Zorobabell almost sixe hundred yeeres: and from Salomon, aboue a thousand.

The destruction of the seconde Temple.

3. *Reg.* 6, 7, 2. *Chron.* 3. *Euseb. in Chron.* *Clem. lib.* 1, *strom.* 4. *Reg.* 25, 1. *Esd.* 1, 3, 4.

And in the time of the seconde building, the people of Israell were poore

poore, and much afflicted in respect of theyr late banishment, (though much assisted to this worke by the liberalitie and munificencie of Darius King of Babylon; (so was the building and workmanship of thys second Temple, nothing comparable for excellencie to the first, which was builded by Salomon, vvhen the Iewes vvere in the flower of theyr glory & riches. Thys testifieth Aggeus the Prophet, who was one of the builders, and hee testifieth the same to Zorobable, and to the rest of those that were with him, by Gods owne appoyntment, in these words. *The worde of God was made by Aggæus the Prophet. Tell Zorobabell the sonne of Salathiel, Captayne of Iuda, and Iesus the sonne of Iosedec High Priest, and the rest of the people. Who is there left of you that saw this Temple in his first glory, (before our transmigration,) & what say you to this which now wee see? is it not in our eyes as though it were not at all?* That is, is it not as though it were a thing of nothing, in comparison of the former Temple, which Salomon builded?

1. *Esdras*, 5. *and* 6.

The building of the seconde Temple, lesse gorgeous then the first.

1. *Esdras*, 5.

Aggæus, 2.

Thus sayth Aggæus by Gods cõfession of the materiall building of the

the seconde Temple. And yet to comfort the Iewes withall, hee was commaunded presently in the same Chapter to say thus; *Comfort thy selfe Zorobabell, and comfort thy self Iesu, thou sonne of Iosedec high Priest, and comfort your selues all yee people of the earth, saith the Lord God of Hostes, doe yee the thinges which I couenaunted with you, when yee came foorth of the Land of Egipt, and feare not, for that my Spirite shall bee among you. Thus saith the Lord God of Hostes* * *a little time yet remaineth, when I shall moue both heauen and earth, both Sea and Lande, with all Countries in the world. And then shall come the* Desired of all Nations, *And I will fill his house (of Temple) with glory, sayth the LORD of Hostes. Siluer is mine, and Gode mine, sayth the LORDE GOD of Hostes: great shall bee the glory of this last house or Temple, more then of the first, sayth the LORDE GOD of Hostes.* Hetherto are the wordes of GOD by Aggæus, and the often repetition, *of the LORD GOD of Hostes*, is to signifie the certaintie & great weight of the matter promised. Now consider then, that when as God had sayd immediatly before

Aggæ, 2,

* Thys hee said for that the 3. Monarchies ensued, wherein there was continuall warre and bloodshed.

th

that thys seconde Temple was nothing in respect of the first, for pomp and riches of the materiall building, which the old men in the booke of Esdras doe testifie by theyr weeping, (when they saw thys second, and remembred the first) yet nowe GOD sayth, that *Gold & Siluer is his owne*, as though hee made no account of the aboundance thereof in the former Temple, or of the want of the same in thys) and that notwithstanding the pouertie of the second building, yet *shall it bee filled and replenished with glory*, and that in such sort, *as it shall farre passe in glory the former*; and that shall bee, (as both heere is expressed, and other where most plainely,) by the comming of our Sauiour * Christ into the second Temple, which shall bee a greater dignitie, then any dignitie what soeuer was found in the first building of Salomons Temple. 1, *Esdr*, 3,

Concerning which poynt, it is to be considered, ỹ the learned Iewes, besides the matereall dyfference of building before mentioned, doe note fiue things of great importance to haue beene wanting in the second Temple, which were in the first. To wit,

* Thys was fulfilled whē christ was personally, and taught in the Temple. *Luc*, 1, 2, 19 *Math* 21, 26, *&c.*

Prerogatiues of the first Temple. *Rab. Samuell tract. Sanh. in Thalm.*

Hieroſo. Rab. Aba in lib. deorum.

wit, The fire ſent from Heauen, to burne the Holocauſtes; The glory of God (or Angels) appearing among the Images of Cherubines that ſtood
1. in the Temple; The manifeſt inſpi-
2. ration of Gods Spyrit vppon Pro-
3. phets, (for that Prophecie fayled in the ſecond Temple;) The preſence
4. of the Arke; and laſt of all *Vrim &*
5. *Thumim*. All which great wants and differences, notwithſtanding, God ſaith as you ſee, that the glory of this ſecond Temple, ſhall be much greater then the firſt, by the comming of Chriſt into the ſame. Which thing Malachie that lyued at the ſame time when the ſeconde Temple was in building, confirmeth more expreſſly in theſe words. *Beholde, I ſend myne* * *Angell, and hee ſhall prepare the way before my face. And ſtraight after ſhall come to this Temple, the Lorde or Ruler whom yee ſeeke, and the MESSENGER OF THE TESTAMENT whom yee deſire. Beholde hee commeth ſayth the Lord of Hoſtes, and who can imagine the day of his comming? or who can ſtande or abyde to ſee him? for hee ſhall be as a purging fire, &c.*

Mala. 3.

* Thys Chriſt interpreted of S. Iohn Baptiſt. *Math. 11.*

By all which is made euident, that Chriſt

Christ must come and appeare in the second Temple before it be destroyed, (as Iesus did) and therefore he cannot be now to come, seeing the sayde Temple was destroyed aboue one thousande and fiue hundred yeeres past by the Romaines, as hath beene sayd. VVhich destruction and finall desolation, was prophecied by Daniell, to ensue soone after the byrth and passion of Christ in these words. *After sixty and two Hebdomades, Christ shall be slayne: and a people with their Captaine to come, shall destroy the Citty, and the Sanctuary, and the end therof shall be vastitie or spoile. And after the warre ended, there shall ensue the appoynted desolation.* Which prophecie to haue fallen out litterally about 40. yeres after Iesus was put to death, when Ierusalem was destroied, and the Temple ouerthrowne by Titus, the story of Iosephus that learned Iew, who was Captaine against Titus in that warre, doth manifestlie and at large declare.

Dan. 9.

The second Temple to be destroyed presently after Christes passion

Iosep. de bel. Iudaico li. 6.

And for that wee haue made mention heere of Daniels prophecy concerning the particuler time of Christes comming, and of hys death, which confirmeth the purpose wee

The fist proofe. The 72, Hebdomades.

treate of so perspiciously, as nothing can be said more euident, it shall not be amisse to examine the same before wee passe any further. For better conceiuing whereof, it is to be vnderstoode, that thys Greeke word *Hebdomada*, (signifying seauen) doth som-time import a weeke or seauen dayes, according to our common vse, and then it is called in Scripture *Hebdomada dierum*, a weeke of daies as in Daniell the tenth chapter, and the second verse; where the Prophet sayth of himselfe, that he did mourne three vveekes of dayes. But at other times, it signifieth the space of seauen yeeres, and is called in Scripture *Hebdomada annorum*, a vveeke of yeeres. As in Leuiticus vvhere it is sayde; *Thou shalt number vnto thee seauen weekes of yeeres, that is seauen times seauen, which make fortie and nine yeeres.*

Two kinds of weekes.

Leu. 25, vide etiam ca. 23. et alibi passim.

Nowe then it is certaine, that Daniell in the Prophecie before alleged, vvhere hee assigneth sixty-two weeks to the time of Christes death could not meane *weekes of dayes*, for that hee appoynteth onelie seauen weekes, to the rebuilding of the Citie of Ierusalem, of the Temple, and

of the wals about; vvhich were not ended but in fortie and nine yeeres after, as may be gathered by the Bookes of Esdras: vvhich forty nine weekes, do make iust seauen weekes of yeeres. And therfore it is certaine, that such Hebdomades of yeeres, are meant heere by Daniell in all the prophecie. *Lib. 1, 2.*

First then, when the Angell came to comfort him, and to open vnto him, secrets for the time to come, he sayd these wordes; *Marke my speech, and vnderstand the vision. The seauentie Hebdomades or weekes are shortened, (or hastened) vpon thy people and vpon thy holy Cittie: to the end all prevarication and sinne may take an ende, and iniquity be blotted out and euerlasting iustice bee brought in place thereof: to the end that visions and prophecies may be fulfilled, and the HOLY OF HOLIES may bee anoynted.* *Dan. 9.* *Ierem, 25, et 29.*

In which words, it seemeth that the Angell did allude by naming seauentie, vnto the seauentie yeeres of captiuitie, prophecied by Ieremie, after which ended, the people should be deliuered from theyr temporall bondage in Babilon. And therefore Daniell now beeing in that place, and

VVhy the Angel named seuentie and two Hebdomades in thys place.

perceiuing the same time to bee expired, prayed to God vvith great instance, to fulfill his promise made by Ieremie. VVhereto the Angell answered, that it should be done. And as after the expiration of 70. yeeres, God was now to deliuer them from the bodily captiuitie of Babilon: so was hee also after seauentie Hebdomades more, to deliuer them from bondage of sinne and preuarication, and that by the annoynted *MESSIAS*, which is indeede *the Holy of Holies.*

This (I say) may be the reason of naming seauentie Hebdomades, thereby to allude to the number of the seauentie yeeres of that Babilonicall seruitude. For that immediatlie after, the Angell appoynteth the whole exact number to bee three-score and nyne Hebdomades, that is, seauen to the building of the Citie and Temple, and sixtie-two from that to the death of Christ, in these wordes. *Know thou and marke, that from the end of this speech, to the time that Ierusalem shalbe builded, and vnto Christ the Captaine, there shal be Hebdomades seauen, and Hebdomades sixtie-two: and the streetes and walls* (*of Ierusalem*)

Dan. 9.

The exact number of weeks from the buil-

ruſalem) ſhal bee builded againe, though with much difficultie of the times: and after ſixtie & two Hebdomades, Chriſt ſhall be ſlaine. And the people that ſhall denie him, ſhall not bee his &c. And then vnto conſumation and end, ſhall perſeuere deſolation.

ding to the ſecond Tẽple to the death of Chriſt. 62,

Now then, if wee put theſe yeeres together, which are here mentioned by Daniell: that is, firſt the ſeauen Hebdomades, which make fortie and nine yeeres, and then the threeſcore and two, from the reſtauration of Ieruſalem, which make foure hundred, thirtie and foure more, we ſhall finde the whole number to bee foure hundred, and eyghtie three yeeres. Which being begunne from the firſt yeere of Cyrus, as ſome will, (for that he firſt determined ỹ Iewes reduction,) or from the ſecond yere of Darius, as others will, for that hee confirmed and put the ſame in execution,) or from the twenty yere of the ſayd Darius, for that then, hee made a newe Edict in the fauour of Nehemias, and ſent him into Iurie, euery way they wil end in the raigne of Herod & Auguſtus, vnder whom Chriſt was borne, or in the raigne of Tiberius Cæſar, vnder whom hee

The accoũt of Daniels weekes.

ſuffered. And by no interpretation in the worlde, can be auoyded, but that thys time appoynted by Daniel is nowe out, aboue one thouſand & fiue hundred yeres paſt, while yet the Temple ſtoode, and vvas not put to deſolation. And therefore of neceſſitie, Chriſt muſt bee come about that time, and neuer more heereafter to be looked for.

The fixt proofe.

The traditions and obſeruations of the olde Iewes themſelues, doe meruailouſly confirme thys beleefe of ours, for that they all dyd run to thys one poynt, that about the tyme of Auguſtus his raigne, (wherein Ieſus was borne) the Meſſias ſhoulde appeare. It is often repeated in the Thalmud, that one Elyas left thys tradition, that the world ſhould endure ſixe thouſande yeeres; that is, two thouſand before the Lavve of Moſes, two thouſande vnder ỹ ſame Lawe, and two thouſand after that, vnder the Meſſias. Which laſt two thouſande yeeres, by all computation, could not begin much from the byrth of Ieſus. And the Rabbines a great whyle agone, complayned in theyr Thalmud, that there ſeemed to them in thoſe dayes, ſeauen hun-

The traditions of Rabbines.

Thal tract. Sand. cap. helec. et alibi

Thal, in tra. Auodazara.

hundred and fourteene yeeres past, since Christ by the Scriptures should haue appeared: and therefore they doe meruaile vvhy God so long deferreth the same.

An other obseruation they name vppon the wordes of Esay, *Paruulus natus est nobis*, a little child is borne vnto vs. In vvhich vvordes, for that they finde the Hebrue Letter *Mem*, to be shut in the midst of a vvord, (which is strange in that tongue, for that *Mem* is vvont to be open in the midst of words, and shut onelie in the end,) they gather many secretes. And among other, that seeing *Mem* signifieth sixe hundred yeres, so long it should be after Esay, vntill the time of Christ. VVhich account of theyrs falleth out so iust, that if you reckon the yeeres from Achaz King of Iuda, in whose time Esay spake these words vntill the time of King Herod vnder whom Christ was borne, you shall perceiue the number to faile in little or nothing.

Esay, 9. An obseruation of the Cabalistes.

Thal. in lib. Sabbat. et in tract. Sanhe.

Esay, 7.

Math. 2.

A much lyke obseruation hath Rabbi Moses, the sonne of Maimon, (vvhom the Iewes doe holde in extreame great reuerence, calling him *the Doctor of iustice*,) in hys Epistle

The obseruation of Rabbi Moses.

Rab. Moses Ben Maimon. ep. ad Iudeos Afri.

to his Country-men of Affrica, concerning the time of Christes appearaunce, vvhich hee thinketh to be past according to the Scriptures, aboue a thousand yeeres in his dayes, (he lyued about the yeere of Christ, one thousand, one hundred & forty,) but that God deferreth his manifestation for their sinnes.

Rab. Iosue Ben. Leui, in Thal. tract. Sanhed. cap. helec.

To which purpose also, appertayneth the Narration of one Elias, as Rabbi Iosue reporteth it in the Thalmud, that the Messias was to be born indeede, according to the Scripture, before the destruction of the second Temple; for that Esay sayth of the Sinagogue, *Before shee was with child shee brought foorth: and before the greefe of trauaile came, shee was deliuered of a man child.* That is, sayth hee, before the Sinagogue vvas afflicted and put to desolation by the Romaines, shee brought foorth the Messias. But yet (sayth he) this Messias for our sinnes, dooth hide himselfe for a time in the Sea, and other desert places, vntill wee be worthy of his comming. To the like effect is the obseruation of the Thalmud it selfe, and of diuers Rabbines therin, concerning the wicked manners

Esay, 66.

Christ hydeth himselfe in the Sea.

The obseruation of the Thalmud.

ners of men that should be at Christes appearance vpon earth, of whō they doe pronounce these vvordes; *The wise men in Israell shall bee extinguished: the learning of our Scribes & Pharisies shall be putrified: the schooles of Diuinitie, shal be stewes at that time.* Which thing Iosephus that lyued in the same age with our Sauior Christ, affirmeth to be fulfilled in the tyme of Herode; in so much that if the Romaines had not destroyed them, without doubt (sayth hee) eyther the earth woulde haue opened and swallowed them downe, or els fire from Heauen would haue consumed them.

Thal. tract. Sanhed, cap. helec, Rabbi Iohanan. Rab. Iuda. Rab. Nehoras. &c. Iosep. lib, 20. antiq. ca. 6, et 8, et li. 6, de bel. Iu. 15 et lib. 7. c. 9.

All then runneth to thys end, both by Scripture, tradition, obseruation, and instinct of God himselfe; that about Herods time the true Messias should be borne. And heereof came that common and publique fame that is recorded by Tacitus Suetonius, and Iosephus, (which was also written in open sight, vpon the chiefest tower of the citty of Ierusalem) that out of Iurie should rise, *A generall Lorde of the vniuersall worlde.* Which Prophecie, as the Romaines eyther contemned, or turned another

The seauenth profe *Foreboding*

Tacit. lib. 12 Sueton. in vita Vesp. Iosep. de bel. Iudai. lib. 7 cap. 12.

ther way, applying the same afterward to the Emperour Vespasian, so the Iews vnderstood it of their Messias, and Herod feared the matter greatly; and for that was so watchfull to extinguish the line of Dauid, as hath beene already shewed.

The eyght proofe.

Heereof also it did proceede, that the Magi, or Wise men of the East, attended so diligently about ỹ time, to expect the starre that Balaam had promised at the comming of thys King. Heere-hence also it was, that the whole people of Iurie, remained so attent at thys tyme, more then euer before or since, in expecting the Messias. Whereupon, so soone as euer they heard of I. Baptist in the Desert, they ranne vnto him, asking if he were Christ? As afterward also they flocked to Iesus, demaunding, *Art thou hee which is to come, or doe wee expect another?* Which wordes import the great expectation wherin that people remained in those daies. Neyther vvanted that expectation in the chiefe Gouernors themselues, as may appeare by that speech of theirs to Iesus; *Howe long wilt thou kill vs,* (with thys expectation?) *if thou be Christ, tell vs plainely.*

The generall expectation of the people.

Iohn, 1,

Iohn, 10.

Of

Of which fame, expectation, and greedy desire of the people, diuers deceiuers tooke occasion to call thē-selues the Messias in those dayes, and the people followed them presently; vvhich thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus (as S. Luke calleth him,) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Atonges, a sheepheard, and two other, named Theudas & Egyptus, most notable deceiuers. And aboue all, there was one Barcozbam, (who as the Thalmud affirmeth) for thirtie yeeres together was receiued for the Messias, by the Rabbines themselues, vntill at last they slewe him, for that he was not able to deliuer them from the Romans.

Diuers false Christs dyd rise in Iurie.

Acts, 5, Iosep. lib. 17. ca. 8. et li. 18 ca. 1, et 2, et lib, 20. cap. 2, & 6.

Thal. tract. San. ca. helec Rab Moses Ben Maim. in Sententijs

Which facility in the people whē Herod sawe, hee caused Nicholaus Damascenus (as I noted before) to deuise a petidegree for him, from the auncientest Kinges of Iuda, and so he, as well as other, tooke vpon him to be the Messias, whom diuers carnall Iewes, that expected the Messias to be a magnificent King, as Herod was,

Nicol. Damascenus. Iosep. lib. 14 antiq. cap. 2.

was, would seeme to beleeue, and divulgate abroade, and thereof in the Gospell, they are thought to haue beene called *Herodiani*, that is, Herodians or followers of Herod, who came to tempt Christ, vvith the Scribes and Pharisies.

Math, 22, *Mar*, 3, 12

The cõclusion of thys first consideration of the tyme.

Wherefore to conclude at length, thys vveightie poynt of the tyme of Christes appearing; seeing that about the birth of Iesus vnder Herods raigne, there concurred so manie signes aud arguments together; as the generall peace of the Romaine Empyre: the defection of the lyne and regiment of Iuda; the open decay of the second Temple; the iust calculation of Daniels Hebdomades; the attestation of Oracles; the obseruation of Rabbines: the publique fame & expectation of all the Iewes; together with the palpable experience of more then fifteene hundred yeeres past, since Iesus appeared, wherein wee see the Iewish people in vaine doe expect another Messias, they beeing dispersed ouer all the world, without Temple, law, Sacrifice, Prophet, or promise for theyr redemption (which neuer happened vnto thẽ till after Iesus death, for

for that in all other theyr baniſh-ments, captiuities, & afflictions, they had ſome Prophecie, conſolation, or promiſe for theyr deliuery.) Theſe things all (I ſay) conſidered and put together, we may moſt vndoubtedly and aſſuredlie conclude, that Ieſus was born at the iuſt time appointed, and ſore-told by the ſpirit of GOD; and conſequently, that he onely was the true Meſſias and Sauiour of the world, which yet ſhal better appeare, by examination of other things that are to follow.

The ſecond conſideration.

NOw in the ſecond conſideration there come to bee weighed theſe points ſo lowing; the lyne and ſtock of Ieſus; his manner of conception; the place, of hys birth; his circumciſion & name; his adoration by the Magi; his preſeruation in the Temple; and his flight to Egipt. Chriſt hys byrth.

For hys line and ſtock, there was neuer man denied or doubted, but that Ieſus was directly of the Trybe of Iuda, and deſcended lineally by hys Mother of the peculier houſe of Dauid, (* according as it was fore-told Ieſus lyne. * 3. *Reg.* 7. *Pſalm*, 80.

Esay, 11, *Math.* 1. *Luke*, 3. tolde that the Messias should doe,) vvhich is prooued most cleerely by the two Genealogies & petidegrees, sette downe by S. Matthewe and S. Luke, of the blessed Virgins vvhole discent, from Dauid to Ioseph, that was of the same Trybe and kindred with her. And it is confirmed by theyr repayring to Bethleem, (vvhen Proclamation vvas made by Cyrenius in * Augustus name, that euerie person should repayre to the head Citty of theyr Trybe and familie, to be cessed for theyr Tribute,) seeing that Bethleem vvas the proper Citty onely of them that were of the house and line of Dauid: for that K. Dauid was borne therein. And finally, it is euident by that the Scribes and Pharises, vvho obiected matters of much lesse importance then thys against Iesus, (as that he was a Carpenters sonne, thereby to debase him for his pouerty,) yet neuer obiected they against him, that he was not of the house of Dauid, vvhich they would neuer haue omitted, if they might haue doone it vvith anie colour: for that it would haue weighed more agaynst him then all the rest: and would in one word haue dyspatched

* *Of this matter writeth Iosep. lib.* 18, *cap.* 1, *antiq.*

1, *Regu.* 17 2, *Reg.* 2.

Math. 13. *Luke*, 6.

patched the whole controuersie. Nay I adde further, that it remaineth registred in the Iewes Thalmud it self, that *Iesus of Nazareth crucified, was of the blood royall from Zorobabel of the house of Dauid.* *Thal. tract. San. ca. Nigmar. had.*

For the maner of his conception, and the message or annunciation made vnto his Mother by the Angell, albeit it depend principally, vppon the relation and credite of the Virgine herselfe, who onely was priuie thereunto; and vppon the testimonie of Ioseph, to whom it was reuealed by the same Angel afterward, yet, he that shal consider the circumstances of the thing it selfe; as first, the simplicitie of both the reporters, then, howe that it is not vnlikelie, that Ioseph beeing iust (as hee is described) woulde haue concealed a thing so much against himselfe, and against the Law, if hee had not some way beene assured of the truth. The maner of his conception. *Luke*, 1, *Math*, 1,

Thirdly, the innocent age of the blessed Virgine, (who was not past fourteene yeeres olde at that tyme, as S. Augustine and other auncient Fathers doe prooue by manifest arguments.) All these things I say, doe make it improbable, that shee would inuent *Augu. lib. 4. de Trin. ca. 5 et lib. cont. Iudæos ca. 5. Chrisost. in cap. 1. Luc.*

inuent such a matter of herselfe. And finally the strange prophecie vvhich she vttered in her Canticle of *Magnificat*, and which we see nowe fulfilled, (albeit at that time very vnlikely, to wit, *That all generations should call her blessed.* These circumstances, he that shall consider them, cannot but see that the matter must needes be true.

The maner of Iesus natiuitie.

And as for the kind and maner of his natiuitie; most manifest it is by Scripture, that the Messias was appoynted to bee borne of a Vergine, for so saith Esay plainly; *Beholde, a virgine shall conceaue, & bring foorth a Sonne.* And Esay appointeth thys to King Achaz for a wonderfull and a strange signe from God, which hee could not haue done in reason, if the Hebrue worde in that place, might haue signified a young woman onelie, (as some latter Rabbines will affirme) for that it is no signe or strange thing, but very common and ordinary for young women to conceiue and bring forth Children. Wherfore the Septuagent doe very well translate it in Greeke by the proper name Virgine, and so dyd also the elder Iewes vnderstand it, as Rabbi Simeon

Esay, 7.

Parthenos.

Rab, Simeon Ben Iohai.

on well noteth. And Rabbi Moſes Hadarſan, of ſinguler credite vvith the Iewes, vpon theſe vvords of the Pſalmes : *Truth ſhall bud foorth of the earth, &c.* ſayth thus : Heere Rabbi Ioden noteth, that it is not ſayde, *Truth ſhall be ingendered of the earth*, but, *Truth ſhall bud foorth*, To ſignifie thereby, that the Meſsias, (vvho is meant by the vvorde *Truth*) ſhall not be begotten (as other men are) in carnall copulation. Thus farre Rabbi Moſes : vvho in another place, that is, vppon the twentie and fiue Chapter of Geneſis, alledgeth Rabbi Berachias to bee of the ſame opinion; and to prooue it out of the hundred and nine Pſalme and fourth verſe.

in cap. 2, Gene. *Rab. Moſes Hadar. in Pſal. 14. verſe 12.*

The ſame is prooued alſo, in the plaine words of the Prophet Ieremy: *God hath created a newe thing vppon earth : a woman ſhall inuiron (or incloſe) a man.* That is, ſhee ſhall incloſe him in her wombe, and bring him foorth after a newe and ſtrange manner, without generation of man. And finally, Rabbi Hacadoſch prooueth by Cabala out of many places of Scripture, not onely that the Mother of the Meſſias ſhall be a Virgine, but

Ierem. 31.

Ra. Hac. hu. 3, in Ea. c. 9.

Betu. in lib. de car. Sibyl.

but also that her name shall be Marie. All the tenne Sibyls in like manner, (according as Betulius setteth out theyr Prophecies) doe make speciall mention of the Mother of the Messias, that shee should bee a most pure and holy Virgine; so that thys matter vvas reuealed verie cleerely, both to Iewe and Gentile before it came to passe. And Clemens Alexandrinus wryteth, that Simon Magus, to the end he might not seeme inferiour to Iesus in thys poynt, fayned, that he was also borne of a Virgine, as Iesus was.

Clem in recog.

The place appointed for ỹ birth of the Messias.

That Bethleem where Christ was borne, was the peculier place preordayned by God for the birth of the Messias: the Prophet Michæas foretold plainely, vvhen hee vttered diuers ages before Christ vvas incarnate, these vvordes; *And thou Bethleem Ephrata, art but a little one (in respect of thousands in Iuda:) and yet shall there come foorth of thee, one that shall be the RVLER of Israell: and his comming foorth is from the beginning, and from THE DAIES OF ETERNITIE.* By vvhich words is plainly expressed, that albeit Bethleem vvere but a little poore

Mich. 5.

Towne,

Towne, (as indeede it was, in comparison of many other in Iuda:) yet therein should be borne temporallie that Gouernour of Israell, vvhose diuine byrth, vvas before the vvorlds foundation, and from all eternitie. And so doe interprete thys place, both Ionathan Benuziell the great Author of the Chaldie Paraphrase, (who dyed twenty eyght yeeres before our Sauiour Christ was borne,) and also Rab. Selomoth and Hacedosch, in theyr Commentaries vpon this place of Michæas.

The same thing sore-tolde Dauid of Ephrata, or Bethleem, (for both names doe signifie one thing, as appeareth by the former place of Michæas and * other,) vvhen talking of the Messias, and being desirous to knowe where hee should be borne, sayth; *I will not goe into the tabernacle of my house, not into my bed: nor will I giue mine eyes sleepe, or rest to the temples of my head: vntill I finde out the place that is appoynted for my Lorde · the Tabernacle (or house) for the God of Iacob.* And then, the mysterie beeing reuealed vnto him: he sayth presentlie; *Beholde, wee haue heard of it (nowe) in Ephrata (or Bethleem,)*

* *Gene.* 35, *and* 48. 1, *Cron* 2, *Psalm,* 131.

Bethleem) *wee haue founde it out in the fieldes of* * *wood*. And to shew howe hee reuerenced the place for that cause, hee addeth immediatly: *Wee will adore in the place where hys feete haue stoode*. Whereby hee foreprophecieth, not onely the adoration vsed after in that place vnto Iesus by the Magi, or three kings of the East, but also of all other adoration vsed in the same place in the memorie of Iesus, by other deuoute Christians vntill thys day: for which cause Origen sayth, that the place of Bethleem, was most famous and renowned in his dayes.

* Thys he said for that in Dauids time Bethleem stood nigh vnto woods. *Math.2.*

Orig. cont. Cels.

The Angels singing.

For the Angels appearing to the Sheepe-heards, in the nyght of the Natiuity, there can be no more sayd, but the credite, honesty, and simplicitie of them that reported it: and likely it is, they vvould neuer fayne a thing, that might haue beene refuted by testimony of the Sheepe-heards themselues, if it had been false.

The name of *Iesus*.

Of the Name of *Iesus*, giuen to hym in hys circumcision: it vvas to be seene sette downe in a booke, that how soeuer it were not scripture, yet was it extant in the worlde before Christ was borne. I mean the second

Booke

Booke of Esdras, which hath these words in the person of GOD the Father. *Behold, the tyme shall come, when the signes shall appeare that I haue told, &c. And my son IESVS shall bee reuealed, with those who are with him. And after those yeeres my sonne CHRIST shall die: and the earth shall render those that sleepe therein.* 2. Esdr. 7.

Rabbi Hacadosch also prooueth by arte Cabalist, out of many places and texts of Scripture, that the Messias at hys cõming, shalbe IESVS. And among other, hee addeth thys reason; That as the name of him who first brought the Iewes out of bondage into the Lande of Promise, was Iesus, or Iosue, (which is all one) so must hys name bee Iesus, that shall the second time deliuer thẽ from the bondage wherein they are, and restore them to theyr olde and auncient possessions of Iurie; which is the chiefe benefite they expect by the Messias. *Rab. Haca. in Esay, 9. Gene, 49. Psalm, 71. and 95.* Note thys reason.

Finally, it is not probable, that the Virgine Mary should fayne thys name of herselfe, for that among the Iewes there were many other names of more honour and estimation at that

that time; as Abraham, Isaack, Iacob, Moses, and Dauid. And therefore, if she woulde haue feigned anie it is like shee would haue taken one of them, as soone as thys, which hath not beene the name of any great Patriarch.

The comming of the three kings.

There followeth the comming of the three Magi, or VViseimen from the East; of whō * Cyprians words are these; *It is an old tradition of the Church, that the Magi of the East were Kings, or rather little Lordes, of particuler places.* Which is to be vnderstood, such little Kinges as Iosua slew thirty in one battaile. And it is to bee noted, that S. Mathewe maketh mention of the comming of these Kinges to Ierusalem, as of a knowne & publique matter, where of all Ierusalem and Iurie were able to beare him witnes. For he talketh of theyr often comming to Ierusalem, and of the inquirie for the newborne King; of their speech & conference had with Herod; as also of Herods cōsultation with the Scribes and Pharisies about the place of the Messias birth. And finally, hee sheweth the most pittiful murder that ensued, of almost * infinite infants, in

* *Cypr. ser. idem Iert. lib. 3. cont. Marcion. in hillar. lib. 4, de Trin. Iosua, 12.*

* 14. *Thousand as saith the Lyturgie of the Aethiopians, et Calend. Grecorum.*

all the circuite of Bethleem for thys matter. Which could not be a thing vnknown to all Iurie, & much lesse fained by the holy Euangelist Saint Mathew; for that hee shoulde haue giuen his aduersaries the greatest aduantage in the world; if he had begun hys Gospell, with so notorious and open an vntruth, which might haue beene refuted by infinite persons that were yet aliue.

Epiphanius is of opinion, that the three Kinges arriued in Ierusalem, two yeeres after Christes Natiuitie, for that Herod slewe all the infants of that age. But other holde more probablie, that the starre appeared vnto them, two yeeres before Christes natiuitie, so that they came to Bethleem the thirteenth day after Christes byrth, according as the Church doth celebrate the Epiphanie. Saint Basile thinketh that they were learned men, and might by theyr learning and Arte Magicke, (wherein those Countrimen at that time were verie skilfull,) vnderstand and feele, that the power of theyr Heathen Gods, was greatly diminished and broken. They might also be stirred vp with that cõmon brute

Epiph. hærit. 51.

Amon Alex. in Harm. Niceph. lib. 1, cap. 13.

Basil. ser. in nati. Dom.

and generall prophecie, spredde ouer all the East in those dayes, as both Suetonius and Iosephus do record. *That out of Iurie shoulde come an vniuersall King ouer all the worlde.* By these meanes (I say) and by the prophecies of Balaam, left among them from Moses time, (for hee was a Gentile) whereby was signified that a starre shoulde rise & declare a great and mightie King in Israell; they might be induced at the sight of this starre, to take so long a iourney as they did towards Iurie.

Suet. in Ves. cap. 4.
Iosep. lib. 7. de bel. ca. 12
Numb. 24,

Thys starre (as I haue sayde) was fore-told by Balaam a Heathen prophet, aboue one thousande and fiue hundred yeeres before it appeared. And after Balaam againe, it was prophecied by Dauid, that Kings of Arabia, Saba, and other Easterne Countries, should come and adore Christ, and offer both golde and other gifts vnto him. The murder also of those infants of Bethleem, was presignified by Ieremie, in the vveeping of Rachell for the slaughter of her children; which Rachel was buried in Bethleem, and for that cause, those Infants were called her chyldren, albeit she were dead aboue two thou-

Prophecies of thinges that should fall out in Bethleem.
Numb, 24,
Psalm, 71,
Ierem, 31,
Gene, 35,

houſande yeeres before they vvere laine, and aboue one thouſand and fiue hundred yeeres before Ieremie wrote thys prophecie.

Amongſt which infants, Herode alſo for more aſſurance, ſlewe an infant of his owne. For that as Phylo noteth, hee was deſcended by his Mothers ſide of the lyne of Iuda. *Philo. lib. de temp.*

VVhich crueltie, comming to Auguſtus eares, he ſayde, (as Macrobius reporteth) that he had rather be Herods ſwine then his ſonne, for that hee beeing a Iewe, was forbidden by his religion to kill his ſwine, though not aſhamed to kill his ſonne. *Macro. lib. 2 Saturnal. cap. 4.* Auguſtus ſpeech of Herod.

The ſame ſtarre whereof we ſpake is mentioned by diuers Heathen VVryters; as by Plinie, vnder the name of a Comete, (for ſo they termed all extraordinary ſtarres) which appeared in the latter end of Auguſtus dayes, & were far different from all other that euer appeared. And therefore contrarie to the nature of thoſe kind of ſtarres, it was adiudged by the whole Colledge of Soothſaiers, to pretend vniuerſall good vnto the earth; and for that cauſe had an image of mettall erected to it in Rome, and (as Plinies wordes are) *Plin. lib. 2, cap. 25,* Heathen teſtimonies for the ſtar which guided the wiſe men.

Is Cometa vnus, tota orbe colitur, that only Comete, is worshipped throghout the whole world.

Orig. cont. Celsum.

Origine also writeth of one Chæremon a Stoike, that was much moued with the consideration of thy Starre, and for that after the appearance therof, he perceiued the powe of hys Gods decayed: tooke a iourney into Iurie, (in company of othe Astronomers) to informe himself further of the matter. Whereunt Chalcidius a Platonick doth ad, tha the Chaldæan Astronomers did ga ther by contemplation of this starre that some God descended from hea uen to the benefit of mankind. An finally, the Sibyls talking of the com ming of Christ, affirmed playnelie *Rutilans eum Sydus monstrabit:* a bla zing starre shal declare his commin Which prophecy, Virgil the Poet ha uing read in Augustus time, & soon hauing seene the same fulfilled: ap plied it (as I haue shewed before all the rest,) to the flattering of Cæsar, and therfore he saith in the pla before alledged.

Chalcid apud Marsil. Ficin tract. de stella Magi.

Sibyl. Samia apud Betul.

Ecce Dionæi,
processit Cæsaris astrum.

Eglog. 3. 4.

Behold the star of Cæsar, (descen

ded of Venus) hath nowe appeared. Which ſtarre indeede, was the ſtarre of Cæſars Lord and Maiſter.

After fortie dayes paſt ouer, Saint Luke reporteth, howe Ieſus by his Mother was preſented in the Temple of Ieruſalem: and therewithall, recounteth two ſtrange thinges that happened at the ſame time; to wit, that two graue & reuerend perſons, Simeon, ſurnamed Iuſt, and Anna the Propheteſſe: both of ſinguler ſanctitie amongſt the Iewes, comming into the Temple at the ſame time when Ieſus was there in his Mothers arms: tooke notice of him, and acknowledged him publiquely for the Meſſias and Sauiour of the world. Foretelling alſo by the Spyrit of prophecie, diuers particuler things that were to enſue, both to Chriſt and Chriſtians, and eſpecially to his Mother the bleſſed Virgine. *Luke*, 12.

The preſentation of Ieſus in Ieruſalem.

VVhich things being publiſhed at that time, and confirmed afterwards by the euent, doe vvell declare, that thys narration of S. Luke could not be forged; as doe alſo the number of perticuler circumſtaunces ſette downe about the time, place, and perſons, moſt notoriouſlie knowne

Anna the Prophetesse.

to all Ierusalem. For, as for Anna she had lyued from her youth vntil foure-score yeres of age in the Temple, and thereby vvas knowne to the most part of Iurie. And as for Simeon, he was the Scholler of the most famous *Hillel*, and condisciple to Ionathan maker of the Chaldie Paraphrase, of whom I spake before, and the Iewes Thalmud confesseth, that by the death of these two men, (especially of Simeon) fayled the spirit of the great Sinagogue, called *Sanhedrin*: which after the captiuity of Babilon vntill Herods time, supplied (in a sort) the spyrit of prophecie, that was expresly in Israel before the said captiuity.

Simeon.

Thal. tract. pitkei. Auouth.

Thal. tract. Ioma cap. Tereph. Becalpi.

Christes flight into Egypt. *Luke*, 2, *Osea*, 11.

Of Christes flight into Egypt for feare of Herod, S. Luke well noteth, that it was prophecied by Osea long before, *that God would call his sonne out of Egypt*. And the Prophet Esay describeth the same very particulerly when hee sayth: *Behold our Lord Iehoua shall ascend vp*, (or ryde) *vppon a light cloude*: (which was his flesh or humanity) *and shall goe downe into Egipt, and all the Idols of Egipt shal shake at his presence.*

Esay, 19.

VVhich latter poynt, Eusebius shew-

ſheweth that it was fulfilled moſt euidently in the ſight of al the world, for that no Nation came to Chriſtian Religion with ſo great celeritie or feruour, as dyd the Egyptians, who threwe downe theyr Idols before any other Heathen Nations. And as they had beene the firſt in Idolatrie to other Countreyes, ſo were they the firſt, by Chriſtes comming vnto them, that afterward gaue example of true returne to theyr Creator. It followveth in Eſay; *And I wil giue vppe Egipt into the handes of cruell Lordes: and a potent King ſhall take dominion ouer them.* Which vvas fulfilled about the verie time wherein Chriſt was to come. For that then, after many ſpoyles and cruelties exerciſed vpon Egypt by the Romaine Lordes and Princes, as Pompey, Cæſar, Anthony and others; in the end Cleopatra theyr Queene, that was the laſt of all the bloode and lyne of the Ptolomies, was inforced to ſley herſelfe: and ſo Auguſtus the Emperour tooke poſſeſsion of all Egypt, and ſubiected it as a Prouince to the Romaine Empire.

Euſeb, lib. 6, dem, cap. 20, et lib. 9. cap. 2. 3, 4.

The benefite that Egipt receiued by Chriſtes ſiight vnto it.

But conſider you, howe Eſay concludeth ỹ matter, after all theſe temporall

porall afflictions threatned against Egypt, and confesse, that such aduersitie is no signe of Gods disfauour to them who receiue it. For thus sayth God after all his cominations, *In that day there shall bee an Altar of Iehoua in the middest of Egipt: they shall cry to GOD in theyr tribulation, and hee shall send them a Sauiour, &c. Blessing shall bee in the midst of that Lande, to whom the Lorde GOD of Hostes hath giuen his benediction, saying: Blessed is my people of Egipt.* And heere we make an end of our second Consideration.

The thyrd Consideration.

The life & actions of IESVS.

NOw in the third place there commeth to bee considered (according to our former diuision) the life, conuersition, doctrine and miracles of IESVS. And first, touching things doone by him after his comming out of Egypt, which might bee about the sixt or seauenth yere of his age, vntill his baptisme by S. Iohn, which vvas the thirtith, there is lyttle recorded, eyther in prophane, or Eccleſiasticall wryters. For that as S. Iustine, S. Chrisostome, S. Augustine

Iust. in Trip. Chris. in Ioh. Aug. li. 4. de Trin. cap. 4.

stine & others doe write, he bestowed that time in the cõmon exercise and labours of mans life: therby to shew himselfe true man, and giue demonstration how much he hated and detested idlenes.

Of S. Iohn Baptist.

OF Saint Iohn Baptist, all Hebrue Wryters of that tyme doe make mention, vvith exceeding prayse and admiration of hys holinesse: especiallie Iosephus that lyued immediatly after Christes dayes, sayth: hee was, *Vir optimus: Iudæos exitans ad virtutum studia.* A most excellent man, styrring vp the Iewes to the exercise of vertue. He addeth also, that partly for feare of the great concourse of people vvhich flocked vnto him, and partlie by the solicitation of Herodias, concubine and brothers wife to Herode Antipas, the great Herods sonne, for vvhose cause he had turned off hys owne vvife, daughter to Areta King of the Arabians: hee vvas apprehended and imprysoned in the Castle of Acherun, and therein soone after put to death. VVhich murder, Iosephus esteemed to be

Iosep. lib. 18, antiq. cap. 7.

the cause of all the miserie vvhich insued afterward to Herode and his whole family.

Mala. 3.

Of this man it vvas vvrytten by Malachie the Prophet: *Beholde, I send my messenger (or Angell) before mee, and hee shall prepare the way before my face: and presently shall come to this Temple, the RVLER whom ye seeke, and the MESSENGER OF THE TESTAMENT whom ye desire.* Which prophecie was fulfilled most euidently, vpon the preaching of S. Iohn, vvhen Christ came vnto him, and albeit S. Iohn had neuer seene him before, yet he acknowledged hym for the Messias, in the presence of infinite people, and his acknowledgement vvas confirmed by the visible descending of a Doue and voice from heauen, in the sight and hearing of all the people present, according as three of our Euangelists doe report. Which they would neuer haue presumed to doe: had not the matter beene most euident, and without all compasse of deniall or contradiction.

S. Iohns behauiour towardes Christ.

Math, 3.
Mark, 1,
Luke, 3.

And truelie, no one thing in all thys storie of Iesus lyfe, dooth more establish the certaintie of his beeing

the

the true Messias; then that S. Iohn Baptist, whose wisedome, learning, vertue and rare sanctitie is confessed and recorded by the wrytings of all our aduersaries, shold refuse the honor of the Messias offered vnto him selfe, and lay it vpon Iesus; as also, should direct those disciples that depended vpon him, to the onely following and embracing of Iesus doctrine. Which is most euidently proued that hee dyd, for that so manie followers and disciples as himselfe had, not one appeared euer after, that was not a Christian.

The preaching & doctrine of Iesus.

WHen Iesus was baptized, he beganne to preach, and his whole doctrine was directed to the manifestation of hys Fathers will, and amendement of mans lyfe. It tendeth all to this one grounde or principle. *Thou shalt loue the Lorde thy GOD with all thy soule: and thy neighbour as thy selfe.* It was plaine, easie, perspicuous, and euident, though it treated of most high mysteries. It had neither pompe nor pride of rethoricall wordes, nor flattering of mans wicked- *Deut, 6, Math, 22* Heathen doctrine.

wickednes, as the doctrine of manie Phyloſophers had. Neither conſiſted it, of vnprofitable externall ceremonies, as the latter obſeruations of the Iewiſh Law dyd, nor was it fraught with carnalitie and ſpyrite of thys world, as the Turkiſh Alcoran, and other ſectaries doctrine is. But al was ſimplicitie; all was ſpyrit; all was truth; all was honeſtie; all was humility, all was charitie.

Iewiſh Ceremonies.

Turkiſh Alcoran.

It tooke away or diſanulled no one perfect or ſpiritual point of Moſes Lawe, but rather reuiued, interpreted, fulfilled, and made perfect the ſame. For wheras that commanded externall obſeruaunce, thys addeth alſo internal obedience. Wheras that ſayd, loue your friendes, thy adioyneth, loue alſo your enemies. VVhereas that commaunded vve ſhould not kyll, thys further commandeth to ſpeake no angry words. Whereas that prohibited to commit actually adultery; this alſo forbydeth to couet in minde. Wheras tha ſayde, take no intereſt or vſurie of Iewe that is thy Countriman; thy ſayth, take it of no man what ſoe uer. Whereas that accounted euer Iew onely to be thy neighbour, thy

The compariſon of Chriſtes Law with that of Moſes. *Math,5,*

teachet

teacheth euerie perſon lyuing to bee thy Brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy ſinnes, thys inſtructeth thee, to offer vp a contrite hart, by fayth in the bloode of him that dyed for all, with a firme & reſolute purpoſe of amendment of life. And finally, thys doctrine tendeth wholy to the true, ſincere, and perfect ſeruice of GOD thy Lord, that made and redeemed thee, to the exaltation of his holy name, power, goodneſſe, and glory: to the depreſsion of mans pryde by diſcouering his miſery, to the contempt of this world & vaine pompe thereof; to the mortification and ſubduing of our ſenſuall appetite, to the true loue and vnfeyned charitie of our neighbour: to the ſtyrring vp of our ſpirite or celeſtial cogitations; to peace of conſcience; tranquilitie of mind; puritie of bodie; conſolation of our ſoule. And in one word, to reduce mankinde againe to a certain eſtate of innocencie, ſimplicitie, and Angelical ſanctitie vppon earth, with hys eye fixed onely in the eternall inheritance of Gods kingdome in heauen.

The effect of Chriſtes doctrine.

Thys was the doctrine deliuered by

by Ieſus; which is the ſame that the Prophets of God fore-tolde ſhould be deliuered by the Meſsias.

The life & conuerſation of Ieſus.

AND as for his life and conuerſation, by ỹ teſtimonie of his greateſt aduerſaries, it was more admirable then his doctrine, his life beeing a moſt liuely Table, wherein the perfection of all hys doctrine was expreſſed. A man of ſuch grauitie, as neuer in hys lyfe hee was noted to laugh, of ſuch humilitie, as beeing the ſonne of GOD, hee ſcarce vſed in thys worlde the dignitie of a ſeruaunt, of ſuch ſweete and milde behauiour, as all the iniuries of his enemies, neuer wreſted from hym one angry word. Finally, hee was ſuch a one as he was deſcribed by Eſay, ſo many ages before hee was borne, in theſe words; *He ſhall not cry nor contend, nor ſhall any man heare his voyce in the ſtreete: he ſhall not cruſh a broken reede, nor treade out a little flaxe that lieth ſmoking on the grounde. &c.* And another Prophet not long after him, brake foorth into thys ſpeech, vpon cõſideration of the behauiour that

Eſay, 42,

that should be in the Messias: *Reioyce thou daughter of Syon: tryumph thou daughter of Ierusalem: for behold thy King shall come vnto the, thy iust Sauiour: hee is poore and humble. &c.* Zach.9. And as the Prophets did fore-tell the vertue and sanctity of the Messias, so the deuils themselues could not but confesse the same to haue beene fulfilled in the person of Iesus; as is most euident by the testimonie of Porphirie, a professed enemie of the Christian name. VVho after consideration of diuers Oracles vttered by hys Idols, touching Iesus, hee breaketh forth into this confession. *It is exceeding wonderfull, what testimonie the Gods doe giue of the singuler pietie and sanctitie of Iesus: for which they auouch him rewarded with immortality: but yet these Christians are deceiued in calling him GOD.* Porph. lib. de laud. Phylo. Thus much wryteth Porphirie. And last of all Iosephus the Iew, that was borne immediatly after Iesus, vvryteth of him thus. *There was at this time one Iesus, a wise man, if it be lawfull to call him a man: a worker of most wonderfull miracles, and a Maister and teacher of all such men, as willingly were content to imbrace the truth.* Iosep. lib de antiq. cap. 7.

Of

Of Iesus miracles.

BY vvhich testimony of Iosephus, we see mention also of Iesus myracles, which is the next thing wherof we are to consider. And as Iosephus in this place, (beeing a Iewe) beareth vvitnesse that Iesus performed manie strange myracles: so most apparantlie, and according to the interpretation of Iosephus in this place, vvere the same myracles foretold by the Prophets of G O D, that they shold be done by the true Messias. So Esay in his thirty-fiue chapter, describeth at large, how the Messias at hys comming, shall declare hys commission, by giuing sight to the blind, hearing to the deafe, speech to the dumbe, and agilitie of bodie to the lame and cripple. And that vvhich is more; God reuealed thys poynt verie particulerlie to the Gentiles by the Sibyls, among vvhom, one of them vvrote thus of Christ to come, as Lactantius recordeth:

Predictions of the Messias miracles.

Lact. lib. 4. diuina. Instit. cap. 15.

Hee shall doe all by his onely word, hee shall cure all infirmities: hee shall rayse the dead: he shall make the lame to run and skip: the deafe shall heare: the blinde

linde shall see: and the dumbe shall speake. In fiue loaues & two Fishes, fiue thousand persons shall bee satisfied, and the fragments shall fill twelue baskets, to the hope of many. Hee shall commaunde the windes, and walke vpon the furious sea, with his feete of peace.

And after diuers other Greek verses to this purpose, shee concludeth in these words, *Men shall say, that I am a mad and lying Propheteſſe, but when all these things shall come to passe, then remember mee, for then shall no man say more, that I was a lyar, but rather the Prophet of the great GOD.* *Thal. tract. Beracoth, et Mermathas Colin.*

To these predictions of Prophets in Iurie and among the Gentiles, do agree the Doctors of the Iewes themselues, in many places of their Thalmud; to wit, that the Messias shall be most wonderfull in working myracles. And in theyr publique Commentary vpon Eccleſiastes, they haue these wordes. *All the former miracles of Prophets or Saints, shall bee nothing to the myracles of the Messias, when he commeth.* *Misdrach, coheleth, cap. 1,* And thus much of the fore-telling of Christes miracles. But now for the fulfilling thereof in Iesus; that is, howe these predictions

were

were performed in the ſtupendious workes and actions of our Sauiour Chriſt, there is no difficultie. For that beſides the former teſtimony of Ioſephus, (which were ſufficient in thys caſe) the Iewes themſelues do graunt and record Ieſus miracles, in diuers places of Treatiſes of their Thalmud; yea, they make mention of many wonderfull things that Ieſus did, which are not written by our Euangeliſts. The ſame doth Mahomet in hys Alcoran, affirming Ieſus the ſonne of Mary, to haue beene a great Prophet, and to haue wrought hys myracles, by the onely power & Spyrite of God; and that himſelfe was ſent to confirme Ieſus doctrine, ſauing onely in the poynt of hys God-head: wherein hee ſayth, that Ieſus went too-farre, & had a check for the ſame at Gods hand when he returned to heauen.

The confeſſion of Ieſus miracles by his enemies.

Tha. in tract Auodazara Miſd. Coheleth Alcoran Azoar. 14. 11, 13.

Thus much do theſe enemies confeſſe of Ieſus miracles. Which as it is much, comming from ſuch witneſſes: ſo if they would eyther deny or diſſemble the ſame, they might bee prooued againſt them by moſt euident reaſons: eſpecially in two poynts, wherin there can be no probability

ility of any deniall.

The first is, the calling and retaying of hys Apostles, and other followers, (vvhereof Iosephus also in the place before alledged, maketh mention, as of a great miracle) who were of dyuers callings, states, condition, trades, and occupations in the world. And yet all, vpon the suddaine, left both father, mother, wife, children, & other temporall respects, and followed him, who had nothing to giue or promise thē in this world. A man, that neuer spake them fayre, or vttered doctrine that was not repugnate to the sensualitie of this life, as may appeare by theyr owne vvryings and testimonies of hym. A man, that vvas accounted by the better sort, as then it might seeme: that is, by the Wise and learned of that Countrey, and especially disly-ed by them that vvere in gouernment, as a dangerous and troublesome man to the state. One that had eyther friendes in the vvorlde to beare him out, nor a house to put hys head in. And yet notwithstanding all thys, that worldly men and vvomen, and some such also as were great sinners, and loose liuers before, should

The calling of the Apostles.

Iosep. lib. 18, antiq. cap. 4.

A great miracle.

ſhould leaue all theyr worldly hope
ſtay, and condition, to follow ſuch
man, vvith ſo great inconueniences
loſſes, dangers, & diſfauours as the
did, and ſhould continue with him
in all his afflictions, and be conten
to die & looſe theyr liues rather the
forſake him or abandon his ſeruice
thys (I ſay) is ſuch a miracle as neue
in the world fell out the like, & mu
needes be graunted by the enemy, t
be ſupernaturall.

The miraculous facts of Ieſus.

THE ſecond poynt is, of externa
thinges and facts done by Ieſus
aboue all power of humane abili
tie, in the ſight and knowledge o
all the Iewes, which facts were pub
liſhed by our Euangeliſts, and eſpe
ciallie by S. Matthew, in the Hebru
tongue, vvhile yet the perſons wer
aliue vpon whō they were wrought
or infinite other that might be wit
neſſes thereof. As for example, th
rayſing of Lazarus in Bethania, tha
was a village but a mile or two di
ſtant from Ieruſalem : at vvhoſe
death and buriall, (beeing a Gen
tleman) many Scribes and Phariſe
muſt

I. *Iohn*, 11.

nuſt needes be preſent, (according o the Iewiſh cuſtome at that tyme, s is reported by Ioſephus) and they aw him both deceaſſed, interred, & he funerall feaſt obſerued for hym, s alſo rayſed agayne from death by eſus, after foure dayes of his buriall. With whom they did both eate and rinke, and conuerſe after his returne o lyfe, and euery day might behold im vvalking vp and downe open- ie in the ſtreetes of Ieruſalem. Thys ſtorie (I ſay) how could it be feig- ned. *Ioſef. lib. 17. antiq. ca. 11.*

So in lyke manner, the rayſing of he Archiſinagogues Daughter, vvhoſe name is affirmed to be Iai- rus, vvith diuers other circumſtances hat doe make the thing moſt noto- ious. The rayſing of the widdowes Sonne, before the gate of the Cittie Naim, in the preſence of all the peo- ple that bare the ſayde corpes, and ſtoode about it. The healing of the Cripple in Ieruſalem, that had lyen thirtie and eight yeeres lame, at the Pooles ſide or Bath called *Probati- ca*, vvhich miracle vvas done alſo in the ſight of infinite people. The ca- ſting out of a Legion of deuils, from a man that for many yeeres together was

2. *Math. 9. Mark. 5.*

3. *Luke, 7.*

4. *Iohn, 5.*

5. *Math. 8. Mark, 5.*

was knowne to liue possessed in the Mountains, vvhich deuils by peculiar lycence, obtayned of Iesus to enter into a heard of swine, and so presentlie carried two thousand of them away into the sea, and drowned them. VVhereupon the whole Country about of the people called *Gerasines*, being striken with extreame feare vpon sight of the fact, besought Iesus 6. most humbly to depart from theyr *Math.* 14. borders. The feeding & filling of fiue 7. thousand men, besides women and *Luke*, 9. children, with fiue Barley loaues and two fishes only. The turning of water into wine, at a marriage at Cana, in the presence of all the Guests. The healing of him by a word only, that 8. had an incurable dropsie, and this at *Luke*, 14. the Table of a principall Pharisie, and in the sight of all that sat at dinner with him.

Thys (I say) and diuers other such myracles, vvhich were doone in the presence and sight of so infinite a number of people, and recorded by our Euangelists, at such times vvhen many desired to discredite the same, and might haue done easily by manie witnesses and authorities, if any one part thereof had beene subiect

to

calumniation; cannot in reason
probabilitie bee doubted of. And
erfore I must conclude, that see-
g these thinges are aboue all power
humane nature, and coulde not
e done, but by the finger and ver-
e of the liuing God himselfe, con-
lering also that it is impossible,
at God shoulde assist, or giue testi-
onie vnto any falshoode, it must
edes ensue, that all was true and
ncere which Iesus affirmed; and
nsequently, seeing hee affirmed
mselfe to be the sonne of God, and
e true and onely Messias, it must
edes follow by these miracles, that
e was so indeede; which is the
ounde of that speech of his to the
ythlesse Pharisies, *If you will not beleeue my wordes, beleeue my deedes.* *Iohn, 10,*
nd thus much of Iesus lyfe, doc-
ine, conuersation, and miracles.

The conclusion of thys Consideration.

The fourth Consideration.

Here remaineth nowe onely, the
fourth and last consideration of
ys Section, which is, the passion,
urrection, and ascention of Iesus.
nd about hys passion there is little
no controuersie; for that all hys
enemies

The passiō and resurrection.

enemies doe agree and graunt, that hee was betrayed by his owne Disciple; apprehended, afflicted, and deliuered vp by the Iewes, and finally put to death vppon a Crosse by the Gentiles. The testimony of Iosephus may serue for all herein, whose wordes are these; *That the principal Iewes of his Country, hauing accused and deliuered ouer IESVS to Pilate, (that was Gouernour of Iurie for the Romane Emperour) hee adiudged him to the Crosse.* The same doe other Ievves and Gentiles recorde, and in that they take great offence & scandale that wee shoulde attribute diuinitie vnto a man that had suffered death vpon the Crosse.

Iosep. lib. 18 antiq. cap. 4.

But if we shewe that this was the eternall preordination and appointment of GOD for sauing of mankinde, and that the same was foretold both to Iewe and Gentile from the beginning: and so vnderstoode also by the Iewish Doctors themselues of elder times; then euery reasonable man (I trowe) will remaine satisfied, and preferre Gods diuine wisedome before mans follie.

Chri

Christes ascending to Ierusalem to receiue his passion.

FIrst then consider, that vvhen Christ had ended hys preaching, and wrought so many miracles as seemed sufficient to hys eternall wisdome, and when the time was come, preordained by his passion, (wherof he told publiquely his Disciples before,) hee went vp to Ierusalem of purpose to receiue hys death; and made a solemne entry into that Citie vppon and Asse, which was prophecied of him many yeeres before; *Reioyce daughter of Sion. Beholde thy IVST KING & SAVIOR, shall come vnto thee vpon an Asse.* *Math,11, Zach,9,*

And after hys abode some daies in that place, hee was betrayed and sold by his owne Disciple, as Dauid before hande in many places had fore-told shold come to passe. Then followed his apprehension, and most *Math,10, and 16,* seruile abusage by the Iewes, wherof it was fore-prophecied in his person *Psalm,40,* by Esay, *I gaue my body to them that* *54, & 108,* *beate it, and my cheekes to them that* *Esay,50,* *buffeted the same. I did not turne my*

selfe away from them that reproched me: nor yet from them that dyd spet in my face.

The barbarous abusage of Iesus, foretold by prophecie.

AFter thys barbarous intreatie by the Iewes, they deliuered him ouer to Pilate a Gentile, & neuer ceased to solicite and pursue theyr vnquenchable hatred against him, vntil they saw him on the Crosse, where also hee was vsed in the highest degree of spightfull dealing. Whereof likewise the Prophet Dauid made mention long before, in the person of the Messias, when hee saide; *They pearsed my hands and feete: they deuided among them my apparrell, and vpon my (vpper) garment they did cast lots.* And againe, of another Prophet hee complayneth, saying; *They gaue me gaule to eate, and in my thirst they refreshed mee with Vineger.*

Psalm. 21.

Christes death plainely fore-told.

AND, finally, that Christ should die for the sinnes of mankinde;

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Isaack: by the rayſing vp of the brazen Serpent, and by all other ſacrifices that were in the Law. Fore-tolde, not onely by the Scriptures before alledged, but alſo moſt plainly by Daniell, vvho was told by an Angell, that after a certaine time by him there appoynted: *Vngetur Sanctus Sanctorum*, the Saint of Saints ſhall be annoynted, *et occiditur Chriſtus*, and thys annoynted Saint or Chriſt ſhall be put to death. Zachrie alſo about the ſame tyme, dooth not onely fore-tell his death, but alſo the kind thereof, and from what people hee ſhould receiue the ſame: for thus hee ſayth in the perſon of Chriſt himſelfe. *The inhabitants of Ieruſalem at that day ſhall looke vpon me, whom they haue crucified.*

Gene. 21, 22. *Num.* 21. *Dan.* 9. " " " " " *Zach.* 12.

The wonderfull predictions of Chriſtes paſſion, ſet downe by Eſay.

BVT if yee will reade the whole ſtory of Chriſtes paſſion, ſette own at large ſixe hundred yeres bere it fell out, I refer you to a narra-

tion of Esay, vvho to signifie the strangenesse of the case, beginneth with the Præface. *Who will giue credite to that we shall report. &c.* And then a litle after he goeth on in these wordes. *Hee shall mount vp as a twig from a dry earth. Hee hath no forme or beauty vpon him. We beheld him, and there was no countenaunce in him, we saw him the most contemptible and despised man in the world. A man full of paynes, and experienced in infirmitie. His countenaunce was obscure and dispicable, and wee made no account of him. Truly hee tooke vpon himselfe our greefes, and did beare our paynes. We accounted him as a Leaper, and as a man striken and punished by GOD. But hee was wounded for our iniquities, and crushed in peeces for our wickednes. The discipline (or correction) of our peace lyeth vpon him: and by his wounds we are made whole. Wee haue all erred, and gone astray lyke sheepe, euery man after his owne wayes, and God hath layde vpon him the iniquitie of vs all. Hee was offered vp for vs, because he would so, he shall be led to his slaughter as a sheepe: and as a Lambe he shall be silent before his shearers.*

Esay, 57.

Christes deformity vppon the Crosse.

Christ appointed to die for our sinnes.

For the sinnes of my people haue

striken

striken him, sayth God. Hee hath doone no iniquity, neyther was there deceite found in his mouth. Yet would the Lord crush him in infirmitie.

*But if he shall giue his lyfe for sinne: then shall he see a long seede (or generation) and the will of the Lord shall be directed in his hand. And for so much, as his soule hath sustayned labour: it shall see and be filled. And this MY IVST SERVANT, * in his knowledge shall iustifie many, and beare theyr iniquities. And I will allot vnto him very many people, and hee shall deuide the spoiles of the stoute, for that he hath deliuered his soule vnto death, and was accounted among the wicked, and prayed for his trespassours.*

the increase of Christes kingdome after his resurrection.

* That is in making himselfe known, or reueling the knowledge of himselfe to ỹ world.

The particulers of Christes passion fore-told by Sibylla.

THus particularly (as vve see) was the death and passion of our Sauiour Christ, fore-told by the Prophets of Israell, to that Nation. Now heare ye the Prophecie of Sibylla, if ye please, vvherein shee fore-shewed the same to the Gentiles; These are her owne vvords, set downe by Lac-

Lactan. li. 4, diuin. instit. ca. 16, et 18.

tantius. *Hee shall appeare miserable, ignominius and deformed, to the ende hee may gyue hope vnto the miserable. Afterwarde he shall come into the hands of most wicked and saythlesse men: they shall buffet him with theyr sacrilegious fistes, and shall spette vpon him, with theyr vncleane mouthes. Hee shall yeelde hys innocent backe to the whyp, and shall say nothing while hee receiueth the stripes, to the end he may speake to those that are dead. Hee shall beare a crowne of thornes, and they shall giue him a Gaule to eate, and Vineger to drinke. And thys shall be the hospitalitie he shall finde among them.* VVhat thing can be more plainly described then this?

The consent of Rabbines.

Thal. tract. Sanh. ca. helec Misdr. Ruth. Rab. Ioseph in lib. Siph. Rab, Iacob et R. Hænina in cap helec.

NEyther doe the auncient Rabbines and Teachers among the Iewes discent from this. For that in theyr Thalmud, that vvas gathered aboue one thousand and two hundred yeeres agone, the plaine sentences of diuers are sette downe: that theyr Mesias at hys comming shall be put to death. And as for Rabbi Ionathan, the Author of the Chaldie

die Paraphrase, who dyed a little before our Sauiour Christ vvas borne, he applyeth the whole narration of the Prophet Esay before recited, (as needes hee must) to the murther of the Messias by the Iewes. Whereupon Rabbi Simeon, that liued the next age after him, vvryteth these words following; *Woe bee to the men of Israell, for that they shall slay the Messias. GOD shall send his sonne in Mans flesh to wash them, and they shall murder him.* *Esay, 53.* *Rab. Simeon Ben. Iehai. lib. de spe.*

VVhereto agreeth Rabbi Hadarsan and others, and doe prooue further, out of the fore-alledged Prophecie of Daniell, Chapter 9, verse 27. that after the Messias shall haue preached halfe seauen yeeres, he shal be slaine. For that Daniell sayth: *In halfe of seauen yeeres, the Host and Sacrifice shall cease.* Vppon the vvhich wordes they comment thus; *Three yeeres and a halfe shall the presence of God in flesh, cry and preach vpon the Mount Oliuet, and then shall hee bee slaine.* Which words the Iewes ordinarie * Commentarie vppon the Psalmes, doe interprete to be meant of Christes preaching three yeeres & an halfe before his passion. Which *Rab. Had. in Dan.* *Dan, 9.* * *Midrasch Tehelim.*

disagreeth very little or nothing frō the account of vs Christians, and of our Euangelists.

Of the miracles that fell out in Christes death and passion.

THus see wee by all that hetherto hath beene sayde, that the verie particulers of Christes whole death and passion, were fore-tolde most plainely both to Iew & Gentile, and acknowledged also by the auncient Doctors of the Iewish Nation, before the effectuation thereof came to passe. And Sibylla addeth further two particuler myracles that shoulde fall out in the sayde passion of the Messias; to wit, *That the Veile of the Iewes Temple, shoulde breake in two: and that at midday, there should be darknes for three houres ouer all the world.* Which thing to haue beene fulfilled at the death of Iesus, not onely Saint Matthevve dooth assure vs in hys Gospell; but also Eusebius affirmeth that hee had reade the same word for worde, recorded in diuers Heathen Wryters. And amongst other, he citeth one Phlegon an exact Chronicler, that reporteth the same in

Lact. lib. 4. diuin. Inst. cap. 19.

Math, 27.

in the fourth yere of the two hundred and two Olimpiad, which agreeth iuſt with the eighteene yeere of Tyberius his raigne, which was the yere wherein our Sauiour Chriſt ſuffered. And hee goeth ſo nigh, as to name the very houres of the day, as our Euangeliſts doe. * Aeſculus an old Aſtronomer, doth confirme the ſame, and prooueth moreouer, by the ſituation and conſtitution of the Sunne and Moone at that time, that no Eclipſe could then be naturally. Which thing in like manner, Dyoniſius Areopagita did obſerue in the very day of Chriſtes paſſion, being at that time but twenty and fiue yeeres old, and yet well ſtudied in Aſtronomie, as himſelfe teſtifieth. And finally, Lucianus a learned Prieſt of Antioche, was accuſtomed to prouoke the Gentiles to theyr owne Commentaries and ſtories, for record and teſtimony of thoſe things.

Euſebius in Chron. An. Domi. 32, Phleg. Trallian. 11, 14, Chro. An. 4. Olim, 202.

** See Orig. cont. Celſ. li. 6, et Suid. in verbo Ieſus et Tert. in Apolg.*

Dioni. Are. in Epiſt.

Lucian præf. apud Euſeb.

Of Ieſus Reſurrection.

THere enſueth now, for ending and confirmation of all that hath beene ſayde and prooued before, to adde a word or two of Ieſus Reſurrection,

rection. VVhich poynt, as of all other it is of moſt importaunce: ſo was it exactly fore-told both to Iew and Gentile, and promiſed by Chriſt himſelfe in all his ſpeeches vvhile he was vppon earth. And among the Iewes, it vvas aſſured by all the Prophecies before recited, which do promiſe ſo great aboundance of glorie, ioy, and triumph to Chriſtes Church after his Paſſion. VVhich neuer poſſibly could be fulfilled, vnleſſe hee had ryſen from death agayne. And therefore the ſayd Reſurrection vvas prefigured in Ionas, together vvith the time of his abode in the Sepulcher. It was alſo expreſly fore-ſhewed by Dauid, affirming; *That God would not ſuffer his holy one to ſee corruption.* And after him againe, more plainly by the Prophet Oſe; *He ſhall quicken vs againe after two dayes, in the thyrd day he ſhall rayſe vs, and wee ſhall liue in his ſight.* And to the Gentiles, Sibylla left vvrytten not farre from the ſame time: *Hee ſhall ende the neceſſitie of death by three dayes ſleepe: and then returning from death to lyght againe, hee ſhall be the firſt that ſhall ſhew the beginning of Reſurrection to his choſen: for that by conquering death*

Ionas, 2.

Pſalm, 16.

Oſea, 6.

Lactan. li. 4, inſt. di. c. 19.

death he shall bring vs life.

Thus much was promised by prophets before Christes appearance. And Iesus to comfort his disciples & followers, reiterated his promise againe of himselfe in many speeches, albeit many times his meaning was not perceiued. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised his Sarasins after eyght hundred yeeres to reuisite them again,) albeit the performance were neuer meant; yet might the falshood lurk in the length of tyme. But Iesus assuring all men that hee would rise againe within three daies, it cannot be imagined, but that hee sincerely purposed to fulfill his promise, for that otherwise the fraude must haue beene discouered. Nowe then let vs consider what manner of performance Iesus made heereof.

Mat,12,16
Marke,8,9.
Luke,11,18
Iohn,2,

Maho. in Alcor. Azo. ar. 17.

The appearings which Iesus made after his Resurrection.

AND first the persons most interessed in the matter, as they whose totall hope, stay, refuge, and felicitie depended heereof, I meane his appalled

palled, dysmayed, and afflicted Disciples, do recount twelue sundry apparisions, which Iesus made vnto them in flesh, after his Resurrection.

1. *Math, 16,* The first was, to Mary Magdalen apart, when shee with Solome and other vvomen, went and remayned with oyntments about the Sepulcher.

2. *Math, 28,* The second was, to all the women together, as they returned

3. *1, Corin. 15,* home-wards, who also were permitted to embrace his feete.

4. *Luke, 24,* The thyrd, vvas to Simon Peter alone. The fourth, to the two Disciples in theyr iourney to Emaas.

5. *Iohn, 20,* The fift vvas to all the Apostles, and other Disciples

6. *1, Corin, 15,* together when the dores were shut.

Iohn, 20, The sixt, was to the same compainie againe, after eyght dayes when Thomas was with them, at what tyme also he dyd both eate and drinke, & suffered his body also to be handled

7. *Iohn, 21.* among them. The seauenth was to S. Peter and Saint Iohn, with fiue other disciples, when they were a fishing, at what time also he vouchsafed to eate with them.

8. *Math, 28.* The eyght was to eleuen Disciples at one tyme,

9. *1, Corin, 15,* vpon the Mount Thabor in Galiley. The ninth was, to more thē 5. hundred bretheren at one tyme, as Saint Paule

Paule testifieth. The tenth was to S. *10*
Iames, as the same Apostle record- *Ibidem.*
deth. The eleuenth was to all his A- *11*
postles Disciples & friends together, *Acts, 1,*
vpon the Mount Oliuet by Ierusa-
lem, when in their presence he ascen-
ded vp to heauen. The twelfth and
last, was after his ascention, vnto S. *12*
Paule, as himselfe beareth witnesse. *1, Cor. 15,*

All these apparations are recorded in Scripture, as made by Iesus after his Resurrection, to such as by his e-ternall wisedome, were preordayned to be witnesses of so glorious a spec-tacle. To whom (as S. Luke affir-meth,) *Hee shewed himselfe aliue by* *Acts, 1,*
many arguments, for the space of for-tie dayes together, and reasoned with them of the kingdome of his Father. And why any man shoulde mistrust the testimonie of those men vvhich sawe him, conuersed with him, eate with him, dranke with hym, touched him, and heard him speake, and whose entire estate and welfare, de-pended wholy of the certainty heer-of; I see no reason. For what com-fort had it beene or consolation to these men, to haue deuised of them-selues these former apparitions?

What encouragement might they haue

Circúſtances that cõfirme the true reſurrection of IESVS.

haue taken, in thoſe dolefull tymes of deſolation and affliction, to haue had among them the dead bodie of him, on whoſe onely lyfe, theyr vniuerſall hope and confidence depended? The Scribes and Phariſies, being aſtoniſhed vvith the ſuddaine newes of hys riſing againe, confirmed vnto them by their owne Souldiours that ſawe it, founde no other way to reſiſt the fame thereof, but onely by ſaying, (as all theyr poſteritie doe vnto this day) that his Diſciples came by night and ſtole away his body while the Souldiours were a ſleepe. But what likelie-hoode or poſſibilitie can there bee in this? for firſt, it is euident to all the vvorlde, that his Apoſtles themſelues, (who were the heads of all the reſt) were ſo diſmaied, diſcomforted, and deiected at that time, as they durſt not once goe out of the doore, for which cauſe onely thoſe ſeely vvomen, who for theyr ſexe eſteemed themſelues more free from violence, preſumed alone to viſite the Sepulcher, which no one man durſt doe for feare of the Souldiours; vntill by thoſe women they were enformed, that the fore-ſayde band of ſouldiours were terrified

terrified and put to flight by Christes Resurrection.

And then how was it likely, that men so much amazed & ouercome with feare, should aduenture to steale away a dead body from a Guard of Souldiours that kept it? or if theyr hearts had serued them to aduenture so great a daunger: vvhat hope or probabilitie had there beene of successe? especially, considering the said body lay in a new Sepulcher of ston, shut vp, locked, and fast sealed by the Magistrate? Great improbabilities.

Howe vvas it possible (I say) that hys Disciples should come thether? breake vp the Monument? take out his body? and carry the same away, neuer after to be seene or founde, without espial of some one amongst so many that attended there? Or if thys were possible, (as in reason it is not) yet what profit, vvhat pleasure, vvhat comfort coulde they receyue heereby? We see that the Apostles & Disciples of his, vvho were so abandoned of life and hart in his passion: after two dayes onely they vvere so changed, as life and death can be no more contrary.

For vvhereas before they kept home

The great change in Iesus Disciples by his resurrection.

home in all feare, and durst appeare no where, except among their owne priuate friendes: nowe they came forth into the streetes and common places, and auouched with all alacratie, and irresistable constancie, euen in the faces and hearing of their greatest enemies, that Iesus was risen frō death to lyfe; that they had seene him, and enioyed his presence. And that for testimonie and confirmation heereof, they vvere most readie to spend theyr liues. And could all this (trow you) proceed onely of a dead bodie, vvhich they had gotten by stealth into their possession? would not rather the presence and sight of such a body, so torne, mangled, and deformed, as Iesus body vvas, both vppon the Crosse and before: haue rather dismayed them more, then haue gyuen him any comfort? Yes truely. And therefore Pilate the Gouernour, considering these circumstaunces, and that it vvas vnlykelie, that eyther the body should be stolne away without priuety of the Souldiours, or if it had beene, that it should yeeld such lyfe, hart, consolation, and courage to the stealers: beganne to giue eare more diligently to the matter;

The examination of the matter by Pilate.

er; and calling vnto him the Soul-
iers that kept the watch, vnderstood
y them the whole truth of the acci-
ent, to wit, that in theyr sight and
resence, Iesus was risen out of hys
epulcher to lyfe, and that at his ry-
ing, there was so dreadfull an earth-
uake, with trembling and opening
f Sepulchers rounde about; such
kryches, cryes, and commotion of
ll Elements; as they durst not a-
ide longer, but ranne and tolde the
ewish Magistrates thereof, who bee-
ng greatly discontented (as it see-
ned) with the aduertisement, gaue
hem money to say, that while they
were sleeping, the body was stolne
way from them by his Disciples.

All thys wrote Pylate presently to
ys Lorde Tyberius, who was then Emperour of Rome. And hee sent withall, the particuler examinations and confessions of diuers others, that had seene and spoken vvith such as were risen from death at that tyme, and had appeared to many of theyr acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus. Which information, when Tiberius the Emperor had considered, he was greatly moued therewith, & proposed

Pilats Letter to Tyberius, and his proceeding thereupon.

propoſed to the Senate, that Ieſus might be admitted among the reſt of the Romaine Gods; offering hys owne conſent, with the priuiledge of his ſupreame roiall ſuffrage to that decree. But the Senate in no vvise would agree thereunto. Wherupon, Tyberius beeing offended, gaue lycence to all men to beleeue in Ieſus that would; and forbid vpon payne of death, that any Officer or other, ſhoulde moleſt or trouble ſuch, as bare good affection, zeale, or reuerence to that Name. Thus much teſtifieth Tertullian againſt the Gentiles, of hys owne knowledge, vvho liuing in Rome a learned man, and pleader of cauſes, dyuers yeeres before he was a Chriſtian, (which was about one hundred and foure ſcore yeeres after our Sauiour Chriſt hys aſcention,) had great abilitie by reaſon of the honour of hys familie, learning, and place wherein hee lyued, to ſee and knowe the Recordes of the Romains. And the ſame doth affirme alſo Egiſippus, another auncient Wryter, of no leſſe authoritie then Tertullian, before whom he liued.

Tertul. in Apolo. pro. Chriſt.

Egeſip. lib. 1, hiſt. Euſeb. lib, 4, cap. 21. Ruff. lib. cap. 22.

Neyther onely diuers Gentiles had this

hys opinion of Ieſus Reſurrection gayne from death, but alſo ſundry ewes of great credit and wiſdom, at hat time were enforced to beleeue : notwithſtanding it pleaſed not od to giue them ſo much grace as o become Chriſtians.

Theopinion of ỹ wiſer ſort of Iewes, touching Ieſus reſurrection at that time

Thys appeareth playnelie by the arned Ioſephus, vvho vvryting hys orie not aboue fortie yeeres after hriſtes paſſion, tooke occaſion to eake of Ieſus and of his Diſciples. nd after hee had ſhewed howe hee as crucified by Pilat, at the inſtance f the Iewes, and that for all thys, is Diſciples ceaſed not to loue him ill: hee adioyneth forth-with theſe ordes; *Idcirco illis tertio die vita reſtituta, denuo apparuit*. That is, for his loue of his Diſciples, hee appeared vnto them againe the third day, hen he had reſumed life vnto him. Vhich expreſſe, plaine, and reſolute ords wee may in reaſon take, not s the confeſſion onely of Ioſephus, ut as the common iudgement, opinion and ſentence, of all the diſreete and ſober men of that tyme, yde downe and recorded by thys iſtoriographer. In vvhoſe dayes here vvere yet many Chriſtians aliue,

Ioſep. lib. 14. antiq. ca. 4.

liue, that had seene and spoken with Iesus after his Resurrection; and infinite Iewes, that had heard the same protested by theyr Fathers, brethren, kinsfolkes and friends, vvho had beene themselues eye witnesses thereof.

Of Iesus ascention.

AND thus hauing declared and proued the Resurrection of our Sauiour Iesus, both how it was foreshewed, as also fulfilled: there remaineth nothing more of necessity to be sayd in this Section. For that whosoeuer seeth and acknowledgeth that Iesus beeing dead, could rayse himselfe againe to life, will easily beleeue also, that he was able likewise to ascend vp to heauen. Wherof notwithstanding, S. Luke alledgeth one hundred and twenty witnesses at the least, in whose presence he ascended from the top of the Mount Oliuet, after forty dayes space, which he had spent with them from the time of his resurrection. *Acts, 1.*

Hee alledgeth also the appearing of two Angels among all the people for

or testimonie thereof. Hee nameth the day and place, vvhen, and where it happened. He recounteth the very vvords that Iesus spake at his ascention. Likelyhoods of truth.

He telleth the manner how he ascended, & how a cloud came down, and receiued him into it out of their sight. He declareth what the multitude did, whether they went, and in what place they remained after theyr departure thence.

And finally, hee setteth downe so many particulers, as it had beene the easiest matter in the world, for hys enemies to haue refuted his narration, if all had not beene true. Neyther was there anie to receiue more domage by the falsehoode thereof, then himselfe, and those of his profession, if the matter had beene feigned.

VVherefore to conclude at length thys treatise of the byrth, lyfe, doctrine, actions, death, resurrection, and ascention of Iesus: seeing nothing hath happened in the same, which was not fore-told by the Prophets of GOD: nor any thing foreshewed by the same Prophets concerning the Messias, which was not fulfil- The conclusion of this second Section.

fulfilled moſt exactly, vvithin the compaſſe and courſe of Ieſus abode vpon earth: we may moſt certainly aſſure our ſelues, that as GOD can neyther fore-tell an vntruth, nor yeeld teſtimouie to the ſame, ſo can it not be, but that theſe things which wee haue ſhewed to haue beene ſo manifeſtly fore-prophecied, and ſo euidently accompliſhed, muſt needes aſſure vs, that Ieſus was the true Meſſias. VVhich thing ſhal yet more particulerly appeare, by that which enſued by his power and vertue, after his aſcention: vvhich ſhall bee the argument of the next Section which followeth.

How Ieſus proued his Deitie, after his departure to heauen.

Sect. 3.

The contents of this thyrd Section.

AS by the deedes aud actions of *IESVS* while he was vpon the earth, compared with the predictions of Gods Prophets from time to time: he hath beene declared in the former Sections to be the true Meſſias and Sauionr of the world; ſo in thys that now we take in hand, ſhall the

e same be shewed by such thinges
insued after his ascention and de-
rture from thys world. Wherein
s power and Deitie appeared more
anifestly, (if it may be so spoken,)
en in other his workes which hee
rought in his life. In which kinde,
beit I might treate of many, and al-
ost infinite branches, yet for order
nd breuities sake, I meane onelie to
ke in consideration these few that
nsue. Wherein not onely the pow-
r of Iesus, but also his loue, his care
nd prouidence, and most perfect ac-
omplishment of all his promises, &
nally, the iustification of all his
eeches, prophecies, and doctrines
pon earth haue declared.

And to reduce what is to be sayd
erein to some order and method, The deuis-
is is to be noted, that in ỹ first place on of the
hal bee considered the sustentation, particuler
rotection, increase, and continua- considera-
on of Christes lyttle Church and tions ensu-
ingdome, that himselfe first plan- ing.
ed and left vpon earth. The second
onsideration, shall bee of his Apo-
les and theyr actions. The third of
is Euangelists. The fourth, of hys
Witnesses and Martyrs throughout
he world. The fift shall treat of the

king-

kingdome of infernall powers, beaten downe by his vertue. The sixt of the punishment and iust reuenge that lighted vppon his enemies, who most impugned his diuine person in the world. The seauenth and last, shall declare the fulfilling of all such Prophecies and predictions, as proceeded from his diuine mouth, while he was conuersant vpon earth.

The first Consideration.

NOw then for the first, it is to be considered, that as IESVS departure out of thys world from the Mount Oliuet, S. Luke reporteth, that all the multitude of his followers, which there had beheld his ascention into heauen, returned backe together into the citty of Ieruſalem, and there remained in one house together, continuing in prayer and expectation what shoulde become of them. The whole Cittie was bent against them; themselues were poore and simple people; and diuers of them women; Lands or reuenewes they had none to maintaine them; nor freendes in Court to gyue them countenaunce agaynst theyr enemies.

Christes Church.

mies. The name of Iesus was most odious; and whosoeuer dyd fauour him, was counted an enemie to the state. There wanted not (perhaps) among them, who considering the great multitude, woulde imagine with themselues what should becom of them? where they should find to maintaine & sustaine them? vvhat should be the end of that feeble congregation? for abroad they durst not goe, for feare of persecution; & continue long together they might not, for want of necessaries. Besides that, euery houre they expected to bee molested & drawne forth by Catchpoles and other Officers.

The state of Christes first Church.

And albeit in these distresses the freshe memories of Iesus, and hys sweete promises made vnto them at his departure; as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, dyd comfort them generally as may be supposed: yet, to him that by humaine reason should ponder and weigh their present state and condition, it could not chuse but seeme hard, and no waies durable.

But beholde vppon the suddaine,

The comming of the holy Ghost, and what comfort he brought with him.

when they had continued nowe ten dayes together,& might by all probability find themselues in very high degree of temporall distresses, Iesus performed his promise of sending them a *Comforter*, which was the holy Ghost. By whose comming, besides the internall ioy and incredible alacritie and exultation of mind, they receiued also fortitude and audacitie to goe forth into the worlde. They receiued the gyft of tongues, enabling them to concourse & deale with all sorts of people. They receiued wisedome and learning, vvith most vvonderfull illumination in highest misterie,whereby to preach, to teach,and conuince theyr aduersaries. They receiued the gift of prophecie, to fore-tell things to come, together with the power of working signes, and myracles, whereby the whole world remained astonied.

And for a taste or earnest penny of that which shoulde ensue,concerning the infinite increase of that little Congregation; they sawe three thousand of theyr aduersaries conuerted to them in one day, by a Sermon of S. Peter.

VVhich increase went on so fast, for

or the time that ensued; that vvithin fortie yeeres after, the Gentiles themselues confessed, that the branches of this congregation, were spred ouer all the world, and began to put in feare the very Romane Emperors themselues. Whereof not long after, a man that was as learned as euer was any, conuerted from Paganisme to Christianitie, beareth record in hys defence to an Emperour and his Officers, who according to the nature of persecutors, accounted Christians for Traytors and enemies to his state and dignity. VVhich vulgare obiection, this fore-sayd learned man refuteth in these words.

Suet. in vita Nero. Corn. Tacit. lib. 5. hist.

If we were enemies to your estate, you might vvell seeke newe Cities and Countries vvhereof to beare gouernment; for that you should haue in your Empire more enemies then Cittizens. VVe haue filled your Cities, your Townes, your Prouinces, your Ilands, your Castels, your Forresses, your Tents, your Campes, your Courts, your Palaces, your Seats, and your Market places. Onely vvee haue left your Idolatrous Temples vnto your selues: all other places are full of Christians. If we were

Tertul in apol. ad gen.

" enemies, vvhat daungerous vvarre
" might we make against you, (albei
" our number vvere farre lesse,) vvho
" esteeme so little of our liues, as to of-
" fer our selues daily to bee slaine at
" your hands? This then is your safety
" in very deed, not your persecuting o
" vs, but that we are honest, patient, and
" obedient; and that it is more law-
" full in Christian Religion, to be kil-
" led, then to kill.

By vvhich words of Tertullian, in this first beginning and infancie (as it were) of Christian Religion, (for he liued in the second age after Christ) we see how this little flock and kingdom of *Iesus* was increased, notwithstanding all the resistance & violence of the world against it. VVhich appeareth by the same Tertullian, to haue beene such: and was euen at that time when he wrot those words (the fourth persecution being then in most fury,) as all the malefactors of the world together, had not so much rigour shewed against them: as had the most innocent Christian that liued, for confessing onely that name and Religion.

The wonderful quick increase of Christes Church.

In Præfa. Apolog.

This then declared most apparently, that it could not proceede but of some

some diuine power and supernatural assistance, that in so short a space, amidst the contradiction and oppisitions of so many aduersaries, among the whips, swords, and tortures, of so great, potent, and violent persecutions, this poore, simple, and feeble congregation should pearse through, and augment it selfe so strongly. Especially if we consider the outward meanes of this increase, wherin there vvas nothing to allure or content mans nature: nothing gorgious, nothing delectable, nothing to please or entertaine sensuality.

The increase of Christians against nature.

VVe reade of an Emperour, that taking in hand to cõquer the world, made this Proclamation for vvinning men vnto his party. Who soeuer will come and be my seruaunt: if hee be a foote-man, I vvill make hym a horse-man; if he be a horseman, I vvill make hym ride vvith Coches; if he be a Farmour, I vvill make him a Gentleman, if hee possesse a cottage, I vvill giue him a Village; if hee haue a Village, I vvill gyue him a Citty; if he be a Lord of a Citty, I vvill make him Prince of a Region or Countrey. And as for gold, I will poure it forth vnto them

Plut. in Apoth. Prisc. regum.

The Proclamation of Cyrus, Monarch of Media.

" by heapes and vveight, and not by
" number.

Thys vvas the Proclamation and Edict of Cyrus to hys followers, very glorious (as wee see) in pompe of words and ostentation of style. Let vs now compare the Proclamation of Iesus, vvhose enterance and Preface was: *Panitentiam agite*, Repent yee. And then it followeth: *In hoc mundo pressuram habebitis*: in thys vvorld you shall receiue affliction. And then after againe; *They shall whip and murder you*. And yet further: *You shall be hatefull in the sight of all men for my sake*. Then is there adioyned, *He that loueth his life, shall loose his soule*. After that ensueth, *Her that will follow mee, must beare his Crosse*. And finally, the conclusion is; *He that commeth to mee and dooth not hate his Father, his Mother, his wife, his chyldren, his bretheren, his sisters, and his owne lyfe for my sake, he is not worthy to be my seruant*.

Iesus Proclamation.

Math. 3.

Iohn, 16.

Math. 10.

Luke, 9.

Luke, 14.

Thys was the entertainment proposed by Iesus, to such as wold come and serue vnder his Banner; with expresse protestation, that himselfe was sent into the vvorlde, not to bring peace, rest, and ease to flesh & blood,

Math. 5.

but

but rather to be the cause of sword, fire, tribulation, combate, and enmitie. And yet with these colde offers, presented to the world by pore, obiect, and most contemptible Officers; and by thys doctrine, so crosse and opposite to mans nature, inclination, and sensuall appetite, he gained more harts vnto him, within the space of fortie yeeres, as hath been sayde, then euer dyd Monarch in the worlde possesse louing Subiects, by what-soeuer temporall allurement they did or might propose. VVhich argueth most euidently, the omnipotent puissaunce of him, that contrary to mans reason, could bring to passe so miraculous a conquest.

The second Consideration.

Of Christes Apostles.

THere followeth in order, the consideration of Christes Apostles; which in some respect may be sayde more strange & wonderful then the former, in that they beeing both rude, simple, and vnlearned men, (and for the most part of the baser sort,) shoulde be chosen & assigned to so great a worke, as was the conuersion of all Countries & Nations,

and to ſtande in combate vvith the power, learning and wiſedome of al the world. Neither onely had they to contende and fight againſt theyr enemies, but alſo to direct, gouerne, and menage all thoſe, who ſhoulde be adioyned to their Maiſters kingdom. To which charge they ſeemed ſo vntoward and inſufficient, in all that tyme wherein they lyued vvith him heere vpon earth: as by theyr queſtions and demaunds made vnto hym a lyttle before hys paſsion, they might appeare to haue learned very little, in three whole yeres conuerſation & inſtruction; and in verie deede, to be incapable of ſo high miſteries and ſunctions.

Yet notwithſtanding, theſe men, who of themſelues were weake and impotent, after ſtrength and confirmation receiued by the diſcending of Gods holy Spirite into them, becam ſo perfect, able, and moſt excellent men, as they brought the vvhole worlde in admiration of them. Not onely by the moſt exquiſite perfection of theyr doctrine, (wherein on a ſuddaine, without ſtudy, they excelled, and conuinced the greateſt Phyloſophers then lyuing,) but alſo, and that

that especially, by the rare & stupendious miracles which they wrought in the sight of all men. The contemplation wherof, as S. Luke reporteth, droue the beholders, not onely into great meruaile, but also into feare and exceeding terrour. *Acts. 2.*

The Apostles miracles.

And for example, he recounteth the restoring of a lame man at the Temple gate of Ierusalem, vvhich had been a Cripple for the space of forty yeeres and more, and this myracle was doone and testified in the presence and knowledge of all the Cittie. Hee recordeth also the dreadfull death of Annanias and Saphira, by the onely speech and voyce of S. Peter: as in lyke manner, the healing of infinite sicke people, by the presence and shadowe of the same Apostle. *Acts. 3.* Hee reporteth also the most wonderfull deliueraunce of the sayd Saint Peter, out of the hands & pryson of Herod by the Angell of God. *Acts. 5.* The varietie of languages, vvhich all the Apostles spake. The visible descending of the holy Ghost vppon all such, on vvhom the sayde Apostles dyd but lay theyr hands. *1, Cor. 15. 2, Cor. 12.* The miraculous conuersion of S. Paule, by Christes appearing vnto him in the *Acts, 9, 22, and 26,*

way then he went to persecute. Of which miracle, S. Paule himselfe protesteth in euery place afterward, and once especially, in an open audience and iudgement, before K. Agrippa, and Festus Gouernour of Iury.

These myracles & many moe are recorded by S. Luke, vvhereof some part vvere seene by himselfe, and the rest most euident to all the vvorld, as doone in publique before infinite witnesses. Neyther is it possible they could be fayned, for that (as in the lyke I haue before noted) it had been most easie to haue refelled them, & therby to haue discredited the whole proceedinges of Christian Religion in theyr first beginnings. As for example; if the myracle of Saint Peter, beeing deliuered foorth of the hands and prison of Herod Agrippa, had any way beene to bee touched vvith falshood, how many vvould there haue beene of Herodes Officers, Courtiers, seruants, and friends, that for defence of theyr Princes honour, so (deeply tainted by this narration of Saint Luke, published not long after the things was done) how many (I say) vvould haue offered themselues to refute and disgrace the writer

The miracles reported of the Apostles, could not be fayned.

writer heereof, hauing ſo pregnant meanes by publique record to doe the ſame; So again, wheras the ſame S. Luke reporteth of his own knowledge, that in a Cittie of Macedonia, named Philippi, Saint Paule and Silas after many miracles doone, were whypped and put in pryſon, vvith a dilligent guarde in the loweſt priſon of all; theyr feete locked faſt in the ſtockes of Tymber, and that at midnight, when Paule and Silas began to pray, the whole pryſon was ſhaken, and all the doores throwne open, as alſo the gyues, not onely of thoſe two, but of all the other pryſoners vpon a ſuddaine burſt in ſunder; and that thereupon, not onely the Iaylor caſt himſelfe at the feete of S. Paule, but the Magiſtrates alſo, (who the day before had cauſed them to be whypt,) came and asked them pardon, and humbly intreated them to depart out of theyr Cittie. This ſtory (I ſay) if it had been falſe, there needed no more for confutation therof, but onely to haue examined ỹ whole Citty of Philippi, which could haue teſtified the contrary. *Acts, 16.*

And yet among ſo many aduerſaries, and eager impugners of Chriſtian

None euer durſt impugne the miracles of the Apoſtles, but by calumniation.

ſtian Religion, as Gods enemy ſtyred vp in the Primatiue Church, of all ſorts and ſects of people; no one euer appeared, that durſt attempt to take in hande, the particuler improuing of theſe or the like miracles, but rather confeſſing the facts, ſought alwayes to diſcredite them by other ſiniſter calumniation: namely and commonly, that they were wrought by the deceits and ſleights of Arte-Magicke.

Math, 12, Thus ſayd the Iewes of the myracles of Ieſus, and ſo ſayde Iulian the Apoſtata, of the wonderfull ſtrange thinges done by Saint Peter & S. Paule; affirming them to haue been the moſt expert in Magicke, of any that euer liued; and that Chriſt wrote a ſpeciall booke of that profeſsion, and dedicated the ſame to Peter and Paule; whereas notwithſtanding it is moſt euident, that Paule was a perſecutor diuers yeeres after Chriſtes departure.

Apud Cyril. lib. 1. cont. Iulian.

Augu. lib. de vera Relig.

Euſeb. lib. cont. Hiero. One Hierocles alſo wrote a booke, wherein he fayned Appolonius Tyanæus to haue doone the lyke miracles by Magick, which Chriſt & hys Apoſtles dyd by diuine power. And finally, it is a generall opinion, that both

both Nero and Iulian, gaue themselues so extreamely to the studie of that vaine Science, as no men euer did the like; vpon emulation onelie of the miracles doone in Rome by Peter and Paule when Nero lyued, and by other Saints and Disciples in the tyme of Iulian.

But what was the ende? Plinie that was a Pagan, wryteth thus of Nero; that as no man euer laboured more then he in that Science, so no man euer left a more certaine testimonie of the meruailous exceeding vanitie thereof. The like in effect writeth Zosimus of Iulian, albeit himselfe a malicious Heathen. *Plin. lib. 30. Nat. Hist. cap. 1.* *Zosimus in vita Iulian.*

And if it were not written, yet theyr seuerall extraordinary calamities, & most miserable deaths, which by all theyr Magick they coulde not fore-see, doth sufficiently testifie the same vnto vs; especially the last words of Iulian, *Vicisti Galilæe, Vicisti.* Thou hast won (ô Galilæan) thou hast gotten the victorie. Acknowledging thereby, as wel ỹ truth of Christes myracles & of hys followers, as also the vanitie, folly, and madnes of his owne endeuours. *Niceph. lib. 10. c. 35. hist.*

Thus then went forwarde Christes

The succesſe of the Apoſtles.

ſtes Apoſtles, and preached him euerie vvhere throughout the worlde; *Domino cooperante & ſermonem confirmante, ſequentibus ſignis*: that is, (as S. Marke affirmeth) the Lorde Ieſus working with them, and confirming their preaching by ſignes and myracles. In reſpect of which benigne aſſiſtance of Ieſus in theyr actions, S. Luke ſayth further; *They dealt moſt confidently in the Lorde, his worde of grace giuing teſtimonie vnto theyr dooings, and ſhewing forth ſignes and moſt prodigious wonders by theyr hands.* No perſecution, no terror, no threats of enemies, no difficultie, or danger that might occur, could ſtay them from their courſe of ſetting forth Chriſtes name and glory.

Marke, 16,

Acts, 14,

The aſſurance of the Apoſtles.

And they were ſo aſſured of the truth, by the inwarde illuminations which they had, and by this certaine teſtimonie of Gods fauour and aſſiſtance in dooing myracles; as one of them wryteth thus: *That which wee haue heard, which wee haue ſeene with our eyes, which wee haue beheld, which our handes haue handled of the worde of lyfe: that wee doe teſtifie & announce vnto you.* And another who had * been a grieuous perſecu-

1. *Iohn*, 1,

* S. Paule.

tor,

or, and was conuerted without any conference with any Christian in the world; sayd, *Of Iesus that was dead and ryssen againe*, that *neyther tribulation, nor distresse, nor famine, nor beggerie, nor danger, nor persecution, nor dint of sword*, could daunt hym from the seruice of such a Maister. And in another place he sayth, that he esteemed all things of this world, wherein a man might glory, to bee as very dung and detriments, in respect of the eminent knowledge, (that is hys word) of hys Lord Iesus Christ. In which very name he tooke so exceeding great delight: as in a fewe Epistles which he left written, he is obserred to haue vsed this sentence, *Dominus noster Iesus Christus*, aboue two hundred times. *Rom. 8.* *Phil. 3.*

Neyther indured thys in these Apostles for a time onely but all theyr lyues, which as they spent the same with alacrity in the seruice of Iesus, so in the ende they gaue vp the same most cheerefully, to vvhat so-euer death presented it selfe, for confirmation and sealing of theyr former doctrine; neuer so ful of confidence, courage, and consolation, as at that houre, nor neuer so boldly denouncing

The ioyfull ending of the Apostles *2. Tim. 4.* *1. Thes. 2.*

cing their Maister, or talking so ioyfully of rewards, Crownes and Kingdoms, as at the very last instant and vp-shot of their worldly combat.

Thys then declareth most manifestly, that the actions of these men, proceeded not of humane spyrit, nor could be performed by the power of man, but by the diuine force and supernaturall assistance of theyr Lord and God, whom they confessed.

The third consideration.

Of the Euangelists.

AND thus much in breuitie of Christes Apostles. There ensue next his Euangelistes: that is, such men as haue left vnto vs written, his birth, life, doctrine, and death. Wherin it is to be noted, that Iesus being God, tooke a different way from the custome of man, in deliuering vnto vs his Lawes and precepts. For that men, vvho haue beene Law-makers vnto the vvorlde, knewe no surer vvay of publishing theyr Lawe, and procuring authority to the same, then to write them with their own hands, and in theyr lyfe time to establish theyr Promulgation. So Lycurgus, Solon, and others among the Grecians

ians, Numa to the Romaines, Ma-
omet to the Saracines: and dyuers
ther in lyke manner. But Iesus to
hewe his diuine power in directing
he penne and style of hys Euange-
ists, would not leaue any thing writ-
en by himselfe, but passed from thys
world in simplicitie and silence, with
ut any further shewe or ostentation
f his owne doings; meaning not-
withstanding by his eternal wisdom,
hat the prophecie of Ezechiel should
ee fulfilled, which fore-signified the
eeing of his foure irrefragable wit-
nesses, which day and night, without
est, should preach, extoll, and mag-
nifie theyr Lord and Maister to the
worlds end.

Iesus left nothing written by himselfe.

Ezech. 1.

Foure then were fore-prophecied, and foure as wee see by Gods prouidence, were prouided to fulfill the same prophecie. The first and last are two Apostles, that wrot as they had seene. The two middle are two Disciples, who registred thinges as they had vnderstood by conference with the Apostles. The first Gospell was written by an Apostle, to gyue light and open the way to al the rest. And the last in lyke manner was written by an Apostle, to giue authority and con-

The different qualities and circumstances of the foure Euangelists.

confirmation to all the former. The first was written in the Hebrewe or Iewish tongue, for that Iesus actions were doone in that Countrey, to the ende that thereby, eyther the whole Nations might beleeue them, or the obstinate impugne them. The other three were written in the publique tongues of all other Nations, that is, in the Greeke and Romaine languages, if it bee true (* which dyuers hold) that Saint Markes Gospel was first wrytten in Latine.

* *See Armacan. lib. 9 de quæst.*

Circústances of truth in our Euangelists.

They wrote their stories in diuers Countries, each one remaining farre distant from another, and yet agreed they all (as we see) most exactlie, in the very same narration. They wrote in diuers times, the one after the other, and yet the latter dyd neyther correct nor reprehende any thing in the former. They published theyr stories, when infinite were aliue that knewe the factes, and manie more that desired to impugne them. They sette downe in most of theyr particuler narrations, the time, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in number,

number, the more easie to be refuted if they were not true. Neyther dyd they in Iurie, vvryte of things doone in India, but in the same Countrey it selfe, in Townes and Cities that were publiquely knowne, in Bethania and Bethsaida, Villages hard by Ierusalem: in the Suburbes and hyls about the Citty, in such a streete, at such a Gate, in such a porche of the Temple, at such a fish-poole, vvhich all people in Ierusalem did euery day behold.

The publishing of our Gospels.

They published theyr vvryting in theyr owne lyfe time, and preached in word, so much as in vvryting they had recorded. They permitted the same to the iudgement and examination of all Christes church, especially of the Apostles, vvho vvere able to discerne euery least thing therin contained. So S. Marke set foorth hys Gospell, by the instruction and approbation of S. Peter, as also dyd S. Luke by the authority of S. Paule. They altered not theyr vvrytings afterward, as other authors are vvont in theyr latter editions, nor euer corrected they one iote of that vvhich they had first sette downe. And that which neuer happened in any other wri-

Hier. in catalog. scrip. Eccles.

wrytings in the world besides, nor tuer Prince or Monarch vvas able to bring to passe, for credit of his Edicts or sanctions: they gaue theyr lyues for defence and iustifying of that which they had written.

The maner of style in our Euangelists.

Theyr manner of vvryting, is sincere and simple, vvithout all Arte, amplification, or rethoricall exhortation. They flatter none, no not Iesus hymselfe, whom they most adore, nor in confessing hym to be theyr God and Creator, doe they conceale his infirmities of flesh, in that he was man: as hys hunger and thyrst: hys being weary: howe hee wept: hys passions of feare, and the lyke. So lykewise in the Apostles the vvere the Gouernours, Superiours, and heads of the rest: doe these Euangelists dyssemble, hyde, or passe ouer no such things as were defects, and might seeme to worldly eyes to turn to theyr discredites. As for example, how Christ rebuked them for theyr dulnesse in vnderstanding: howe after long instruction, they proposed notwithstanding, very rude and impertinent questions vnto hym; how Thomas vvould not beleeue the attestation of hys fellowes: howe S. Iohn

Math. 21, *Marke*, 2. *Iohn*, 7, *Luke*, 19.

Mark, 15. *Iohn*, 10, 11 *and* 20.

ohn and S. Iames, the Sons of Zebe-
ee, ambitiously solicited to haue
he preheminence of sitting neereſt
o Christ in his glory: vvhich latter
lauſe, being ſet downe cleerely by S.
Mark, while yet S. Iohn the Apoſtle
vas lyuing, the ſame was neuer deni- *Mark*, 10.
d, nor taken ill by the ſayd Apoſtle,
neyther was S. Marks Goſpell any
hing the leſſe approued by him, albe-
t he lyued longeſt, and wrote laſt of
ll the reſt.

Nay, vvhich is more, and greatlie
(no doubt) to be obſerued; theſe E- A ſpeciall
uangeliſts were ſo ſincere and religi- poynt to be
ous in theyr narrations, as they no- obſerued in
ted eſpecially the imperfections of our Euan-
themſelues, and of ſuch other as they geliſts.
principally reſpected. So S. Mathew
nameth himſelfe *Matthew the Pub-* *Math.* 10,
lican. And ſo S. Marke, beeing Pe- *Mark*, 14.
ters Diſciple, recordeth particulerlie
how S. Peter thriſe denied his Lord
and Maiſter. S. Luke that was Schol-
ler and dependant of S. Paule, ma-
keth mention alone of the differen- *Acts*, 15.
ces betweene Paule & Barnabas, and
in the ſtory of S. Stephens death, af-
ter all his narration ended, he addeth
a clauſe that in humane iudgement
might haue beene left out, to vvit,

Saulus

Acts, 17. *Saulus erat consentiens necitius.* Saule was consenting and culpable of Stephens death. VVhereby we may perceiue most perspicuously, that as these men were plaine, sincere, and simple, and farre from presuming to deuise any thing of themselues, so were they religious, and had scruple to passe ouer, or leaue out any thing of the truth in fauor of themselues, or any other whatsoeuer.

These mens vvrytings then, were published and receiued for vndoubted truth, by all that lyued in the verie same age, and vvere priuie to the particulers therein contayned. They vvere coppyed abroade into infinite mens hands, and so conserued with all care and reuerence, as holy and diuine Scripture. They vvere reade in Churches throughout all Countries and Nations: expounded, preached, and taught by all Pastours, and commentaries made vpon them by holy Fathers from time to tyme. So that no doubt can be made, but that we haue the very same vvrytings incorrupt as the Authors left them: for that it vvas impossible for anie enemie to corrupt so many copies ouer the world, without discouery and resistance,

No doubt but that we haue ỹ true wrytings of our Euangelists.

tance. And the same verie text, ordes, and sentences, which from e to age the learned Fathers doe edge out of these Scriptures, vvee d them now, as they had them at at tyme. As for example, S. Iohn at liued longest of all the Apostles d Euangelists, had among other hollers and Auditors, Papias, Ignatius, and Polycarpus, all which aree of the foure Gospels and other ritings left vnto vs in the new Teament, affirming S. Iohn to haue pproued the same. These men were laisters againe to Iustinius Martyr, reneus and other, whose wrytings main vnto vs. And if they did not, et theyr sayings and iudgements ouching the Scriptures, are recorded nto vs by Eusebius and other Fa- *Euseb. lib. 5, hist. cap. 15*
hers of the next age after, and so frō and to hande, vntill our dayes. So hat of thys there can bee no more oubt, then whether Rome, Contantinople, Ierusalem, & other such enowned Cities, knowne to al the vorlde at thys day, be the very same whereof Authours haue treated so much in auncient times.

The

The fourth Consideration.

AND thus much of Christes Euangelists, for whose more credite, and for confirmation of things by them recorded, his diuine prouidence preordained, that infinite witnesses (whom we call Martirs) shold offer vp their blood in the Primatiue Church, and after. Whereas for no other doctrine, profession, or Religion in the worlde, the like was euer heard of; albeit among the Iewes in the tyme of the Machabees, & at some other times also, whē that Nation for theyr sinnes were afflicted by Heathen Princes, some few were tyrannized, and iniuriously put to death; yet commonly, and for the most part, thys was rather of barbarous crueltie in the Pagans for their resistance, then directly for hatred of Iewish Religion. And for the number, there is no doubt, but that more Christians were put to death within twvo monethes for their beleefe thorow out the worlde, then vvere of Ievves for two thousand yeres before Christes cōming; which is vndoubtedly a matter very wonderful

Of Martyrs

Maca. lib. 1, and 2.

derfull, considering that the Iewish Religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But thys came to passe that Christes wordes might bee fulfilled, who sayde; *I come not to bring peace, but the sworde.* And againe, *I sende you foorth as sheepe among wolues.* That is to say, to bee torne and harried, and your bloode to be deuoured. *Math.5, Math.10.*

In which extreame and most incredible sufferings of christians, three poynts are worthy of great consideration. The first, what infinite multitudes of all estates, conditions, sex, qualities, and age, dyd suffer daily, for testimonie of thys truth. The second, what intollerable and vnaccustomed * torments, not heard of in the worlde before, were deuised by Tyrants for afflicting this kinde of people. The thyrd, what inuincible courage and vnspeakeable alacritie, the Christians shewed, in bearing out these afflictions, which the enemies themselues could not attribute, but to some diuine power, & supernaturall assistance. 3. Poynts to be considered in our Martyrs.

* *See the narration of Philæas, Byshop in Affrica, touching thys poynt, alledged by Euse. lib. 8. hist. 11. & 12.*

And for thys latter poynt of comfort in theyr sufferings, I will alledge

The singuler alacritie of Christians in theyr sufferings.

onely thys Testimonie of Tertullian against the Gentiles, who obiected, that wicked men suffered also as wel as Christians; whereto this learned Doctor made answer in these words.

Tertul. in Apol. cap. 1.

"Truth it is, ỹ many men are prone "to ill, and doe suffer for the same; "but yet dare they not defende theyr euill to be good, as Christians doe theyr cause. For that euery euil thing "by nature, dooth bring with it eyther feare or shame; and therefore "we see, that malefactors, albeit they "loue euill, yet wold they not appeare "so to the world, but desire rather to "lye in couert. They tremble vvhen "they are taken, and when they are "accused, they denie all, and do scarce "often-times confesse theyr dooings "vpon torments. And finally, when "they are condemned, they lament, "mone, and doe impute theyr harde "fortune, to destiny, or to the Planets. "But the Christian, what dooth hee "like in thys? is there any man asha"med? or doth any man repent him "whē he is taken, except it be for that "he was not takē rather? If he be noted by the enemy for a Christian, he "glorifieth in the same; if he be accused, hee defendeth not himselfe; if

hē

he be asked the queſtion, he confeſ- ‘‘
ſeth it willingly; if he be condemned, ‘‘
he yeeldeth thanks. What euil is there ‘‘
then in the Chriſtian cauſe, which ‘‘
lacketh the naturall ſequell of euill? ‘‘
I meane feare, ſhame, tergiuerſation, ‘‘
repentance, ſorrow, and deploration? ‘‘
VVhat euill (I ſay) can this be dee- ‘‘
med, whoſe guiltineſſe is ioy? whoſe ‘‘
accuſation is deſire? whoſe puniſh- ‘‘
ment is happineſſe? ‘‘

Hetherto are the words of learned Tertullian, who was an eye witneſſe of that he wrote, and had no ſmall part in the cauſe of thoſe that ſuffered, being himſelfe in that place and ſtate, as daily he might expect to taſt of the ſame affliction. To which combat, how ready he was, may appeare by diuers places of thys his Apologie, wherein he vttereth (beſides his zeale and fernour) a moſt confident ſecuritie, and certaine aſſurance of Ieſus aſſiſtance, by that which he had ſeene performed to infinite other, in theyr greateſt diſtreſſes, from the ſame Lord before. So that nothing doth more acertaine vs of the diuine power and omnipotencie of IESVS, then the fortitude inuiſible, which aboue all humane rea-

Ieſus aſſiſtance to his Martyrs.

ſon, force, and nature, he imparted to his Martyrs.

The fift Conſideration.

The ſubiection of ſpyrits,

AFter vvhich conſideration, there commeth to be weighed, the fift poynt before mentioned, vvhich is, of the ſame power and omnipotencie of Ieſus, declared and exerciſed vppon the Spyrits infernall. VVhich thing, partly may appeare by the Oracles alledged in the end of the former Section, (wherein thoſe ſpyrits fore-told, that an Hebrewe chylde ſhould be borne, to the vtter ſubuerſion and ruine of theyr tyrannicall dominion,) and much more at large the ſame might be declared, by other anſwers & Oracles vttered after Chriſtes natiuity, and regiſtred in the Monuments euen of the Heathens themſelues. VVherof he that deſireth to ſee more ample mention (eſpecially out of Porphirie who then was lyuing,) let him reade Euſebius ſixt Booke. *De preparatione Euangelica*, where he ſhall finde ſtore, and namelie, that Apollo many times exclaimed, *Hei mihi, congemiſcite: Hei mihi: hei mihi: Oraculorum defecit*

m.

me claritas. VVoe vnto mee, lament ye with me; woe vnto me, woe vnto me, for that the honour of Oracles hath now forsaken me. Which complaints & lamentations, are nothing els but a plaine confession that Iesus was he, of vvhom a Prophet sayd diuers ages before; *Attenuabit omnes Deos terræ:* he shal weare out & bring to beggery, all the Gods or Idols of the earth. This confessed also the wicked Spyrits themselues, when at Christes appearing in Iury, they came vnto him diuers times, and besought him, not to affl & or torment them, nor commaund them, presently to returne into hell, but rather to permit them some little time of entertainment in the Sea, or Mountaines, or among heardes of Swine, or the lyke. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds. *Soph.2.*

Of the myraculous ceasing of Oracles at Christes appearing.

For presently vpon Iesus death, & vpon the preaching of his name and Gospell throughout the vvorld, the Oracles vvhich before vvere aboundant in euery Prouince and Countrey, were put to silence. VVhereof I might alledge the testimony of very

Iuuenall. many Gentiles themselues, as that of Iuuenall.

Cessant Oracula Delphis.

Saty.6. All Oracles at Delphos doe now cease, &c.

That also of another Poet:

Lucan. *Excessere omnes adytis,*
arisque relictis
Dij, quibus imperium
hoc steterat, &c.

That is, the Gods by vvhom this Empyre stood, are all departed from their Temples, and haue abandoned theyr Altars and place of habitation. Strabo hath also these expresse wordes. *The Oracle of Delphos at this day is to be seene in extreame beggery and mendicitie.*

Strab. lib. Geograph.

Plutar. de defectu Oraculo. And finally, Plutarch that lyued vvithin one hundred yeeres after Christ, made a speciall Booke to search out the causes, why the Oracles of the Gods were ceased in hys tyme. And after much turning and winding many wayes, resolued vpon two principall points, or causes thereof. The first, for that in hys tyme, there was more store of Wise-men then before, vvhose aunswers might stand in steede of Oracles; and the

Two insufficient causes.

other

other, that peraduenture the ſpyrits which were accuſtomed to yeeld Oracles, were (by length of tyme) growne old and dead. Both which reaſons, in the very common ſence of all men, muſt needes be falſe, and by Plutarch himſelfe, cannot ſtande vvith probabilitie. For firſt, in hys Bookes which he wrote of the liues of auncient famous men, he confeſſeth, that in ſuch kind of wiſedome as he moſt eſteemed, they had not theyr equals among theyr poſterity. Secondly, in his Treatiſe of Phyloſophy, hee paſſeth it for a ground, that ſpirits not depending of materiall bodies, cannot die or wexe old, and therefore of neceſsitie hee muſt conclude, that ſome other cauſe is to bee yeelded of the ceaſsing of theſe Oracles, which cannot bee but the preſence and commaundement of ſome higher power, according to the ſaying of S. Iohn, *To this ende appeared the ſonne of GOD, that hee might diſſolue (or ouerthrow) the works of the deuill.* 1. Iohn. 3.

Neyther dyd Ieſus thys alone in his own perſon, but gaue alſo power and authoritie to his Diſciples and followers to doe the like, according

to their commission in S. Mathewes Gospell; *Super omnia Dæmonia, et spiritus immundos, &c.* You shal haue authoritie ouer all deuils & vncleane spyrits. Which commission, howe they afterward put it in execution, the whole world yeeldeth sufficient testimonie. And for examples sake onely, I will alledge in this place an offer or challenge, made for the tryal or proofe thereof, by Turtullian to the Heathen Magistrates and persecutors of hys tyme, his words are these.

Matth. 10.

Tertu. in Apol. ad gent.

Let there be brought here in presence before your trybunall seates, "som person, who is certainly known "to be possessed with a wicked spirite, "and let that spyrite be commaunded "by a Christian to speake, and he shall "as truly confesse himselfe to be a deuill, as at other times to you, hee wil falsely say hee is a God. Againe, at the same time, let there bee brought foorth one of these (your Priestes or "Prophets) that will seeme to be possessed with a diuine spirit, I mean of "those that speake gasping, &c. (in "whom you imagine your Gods to "talke,) and except that spirite also "(commaunded by vs) doe confesse him-

A most cõfident offer made by Tertullian.

himselfe to be a deuill, (being afrayd indeede to lye vnto a Christian) doe you shedde the blood of the Christians in that very place, &c. None will lye to theyr owne shame, but rather for honour or aduantage, yet those spyrits vvill not say to vs, that Christ was a Magitian, as you doe, nor that he was of the common condition of men. They will not say, he was stolne out of the Sepulcher, but they will confesse, that hee was the vertue, wisdome, and word of God; that he is in heauen, and that he shall come agayne to be our Iudge, &c. Neyther will these deuils in our presence, deny themselues to be vncleane spyrits, and damned for theyr wickednes, and that they expect his most horrible iudgement, professing also, that they doe feare Christ in GOD, and God in CHRIST, and that they are made subiect vnto hys Seruants.

Hetherto are the words of Tertullian, contayning (as I haue sayde) a most confident challenge, and that vpon the liues and blood of all Christians, to make tryall of theyr power in controling those spirits, which the Romaines & other Gentiles adored

as theyr Gods. VVhich offer, seeing it was made and exhibited to the persecuters themselues, then lyuing in Rome, well may we be assured, that the enemy would neuer haue omitted so notorious an aduantage, if by former experience he had not beene perswaded, that the ioyning heerein would haue turned and redounded to his owne confusion.

The wonderfull authority of Christians ouer spyrits.

And this puissant authority of Iesus imparted to Christians, extended it selfe so farre forth, that not onely theyr words and commaundements, but euen theyr very presence did shut the mouthes and driue into feare the myserable Spyrites. So Lactantius sheweth, that in hys dayes, among many other examples of thys thing, a seely Seruing-man that was a christian, following hys Maister into a certaine Temple of Idols, the Gods cryed out, that nothing could bee well done, as long as that Christian was in presence. The lyke recordeth Eusebius of Diocletian the Emperour, vvho going to Apollo for an Oracle, receiued aunswer, *That the iust men were the cause that hee could say nothing.* VVhich iust men, Apollos Priestes interpreted, to bee meant

Lact li.2, de inst.cap.16.

Euse.li.5, de præp.Euan.

ironi-

ronically of Christians; and thereuppon Dyocleſian beganne his moſt fearce and cruell perſecution in Eusebius dayes. Sozomenus alſo wryeth, that Iulian an Apoſtata, endeauouring with many ſacrifices & conſurations, to draw an aunſwer from Apollo Daphnæus, in a famous place called Daphne, in the ſuburbes of Antioch; vnderſtoode at laſt by the Oracle, that the bones of S. Babylas the Martyr, that lay neere to the place, were the impediment why that God coulde not ſpeake. And thereupon, Iulian cauſed the ſame body preſently to be remooued. And finally, heereof it proceeded, that in all Sacrifices, coniurations, & other myſteries of the Gentiles, there was brought in that phraſe, recorded by ſcoffing Lucian, *Exeant Chriſtiani*, let Chriſtians depart; for that while they were preſent, nothing could be well accompliſhed.

Sozom. lib. 3 hiſt. cap. 18.

Lucian in Alex.

To conclude, the Pagan Porphyrie, that of all other moſt earneſtly endeuoured to impugne & diſgrace vs Chriſtians, and to holde vp the honour of his enfeebled Idols, yet diſcourſing of the great plague that raigned moſt furiouſly in the Cittie of

Porph. lib. 5. cont. Chriſt. apud Euſeb. li. 5. ca. 1. de præp. Euan.

of Messina in Cicilie where he dwelt yeeldeth thys reason, why Aesculapius the God of Phisick (much adored in that place) was not able to helpe them. *It is no meruaile* (saith he) *if this Citty so many yeeres be vexed with the plague, seeing that both Aesculapius and all other Gods bee nowe departed from it, by the cõming of Christians. For since that men haue begunne to worship this Iesus, we could neuer obtaine any profite by our Gods.*

A meruailous confession of Porphirie.

Thus much confessed this Patrone of Paganisme, concerning the maine that his Gods had receiued by Iesus honour. Which albeit he spake with a malicious minde to bring Christians in hatred and persecution thereby, yet is the confession notable, & confirmeth that story which Plutarch in his fore-named booke doth report; that in the latter yeres of the raigne of the Emperour Tyberius, a strange voyce, and exceeding horrible clamor, with hidious cryes, skryches and howlings, were hearde by many in the Græcian sea, complayning that the great GOD *Pan* was nowe departed. And thys Plutarch (that was a Gentile) affirmeth to haue beene alledged and approued, befor

A prety storie of Plutarch.

Plu. de defectu ora.

before the Emperour Tyberius, who merualled greatly thereat, and could not by all his Diuines and Soothsayers, whom he called to that consultation, gather out any reasonable meaning of thys vvonderfull accident. But we Christians, comparing the tyme wherein it happened, vnto the time of Iesus death and passion, and finding the same fully to agree, may more then probably perswade our selues, that by the death of their great God *Pan*, (which signifieth all) was imported ỹ vtter ouerthrow of all wicked spirits & Idols vpon earth.

The sixt Consideration.

AND thus hath the Deitie of Iesus beene declared and approoued by his omnipotent power, in subduing infernall enemies. Now resteth it for vs to make manifest the same, by his like power and diuine iustice, shewed vpon diuers of his enemies heere on earth; whose greatest punishment, albeit for the most part, he reserueth for ỹ life to come, yet sometimes for manifestation of hys omnipotencie, (as especially it was behouefull in those first daies of his

The punishment of enemies.

hys appearance in the worlde) hee chasteneth them also, euen heere on earth in the eye and sight of al men.

Herod Ascolonita.

So wee reade of the most infamous and myserable death of Herode the first, surnamed Ascolonita, who after his persecution of Christ in hys infancie, and the slaughter of the infants in Bethleem for his sake; was wearied out by a lothsome lyfe, in feare and horrour of his owne wife and children: whom after hee had most cruelly murthered, was enforced also by desperation, through hys vnspeakeable griefes, vexations, and torments, to offer his owne hand to hys owne destruction, if he had not been stayed by his friends that stood about him.

Iosep. lib. 17, anti. cap. 10. et lib. 1. de bello. Iudai. cap. 21.

Archelaus.

After hym, Archelaus his eldest Sonne, that was a terrour to Iesus at hys returne from Egypt, fell also by Gods iustice into meruailous calamities. For first, beeing left a King by his Father, Augustus woulde not allow or ratifie that succession, but of a King made him a Tetrarch, assigning vnto him onely the fourth part of that dominion which his Father had before. And then againe after nine yeeres space, tooke that a-

Iosep. lib. 17 anti. cap. 15 lib. 2, de bel. Iudai. cap. 6,

Wa-

way in like manner, with the greatest dishonour he could deuise, seazing vpon all his treasure and riches by the way of confiscation, and condemning his person to perpetuall banishment, wherin he died most miserably in Vienna in Fraunce.

Herod Antipas.

Not long after thys, the seconde Sonne of Herod the first, named Herode Antipas, Tetrarch of Galilie, who put Saint Iohn Baptist to death, and scorned Iesus before his passion, (whereat both himselfe and Herodias hys Concubine vvas present,) was deposed also by Caius the Emperor, (beeing accused by Agrippa his neerest kinsman) and most contumeliously sent in exile, first to Lyons in Fraunce, and after that; to the most deserte and inhabitable places in Spayne, vvhere hee vvith Herodias wandred vp and downe in extreame calamity so long as they lyued, and finally ended theyr dayes abandoned of all men. In which misery also it is recorded, that the dauncing daughter of Herodias, vvho had in her iolity demaunded Iohn Baptists head, being on a certaine time enforced to passe ouer a frozen Riuer, suddainly the Ise brake, and shee in her fall, had

Ioseph. lib. 18, antiq. cap. 9. lib. 2. de bel. cap. 8.

Herodias daughter.

Niceph. li. 1, capit. 20.

had her head cut off by the same Isa without hurting the rest of her body to the great admiration of all the lookers on.

Herod Agrippa.

The lyke euent had another of Herods family, named Herod Agrippa, the accuser of the fore-named Herode the Tetrach; vvho in his great glory and tryumph, hauing put to death S. Iames, the brother of S. Iohn Euangelist, and impriſoned S. Peter, vvas soone after in a publique assembly of Princes and Nobles at Cæsaria, striken from heauen with a most horrible disease, vvhereby his body putrified, and was eaten with vermine, as both S. Luke recordeth, and Iosephus affirmeth. And the same Iosephus, vvith no small meruaile in himselfe, declareth: that at the very same time when hee wrote hys story, (vvhich was about three-score and ten yeeres after the death of Herod the first) the whole progenie and of-spring, kindred and familie of the sayd Herod, (which he saith was exceeding great, by reason hee had many wiues together, with manie chyldren, brothers, and sisters, besides Nephewes and kinsfolke) were all extinguished in most miserable sort,

Acts, 12, *Iosep. lib.* 19. *antiq. cap.* 7.

Lib. 18. *ca.* 7.

The stock of Herod soone extinguished.

rt, and gaue a testimony (saith Iosephus) to the worlde, of the most haine confidence, that men doe put humaine felicitie.

And as the punishments lighted penly vpon Iesus professed enemies Iurie; so escaped not all the Romaines their chastisement; I meane ach, as especially had theyr hands in ersecution of him, or of his followrs after him. For first, of Pontius ilate that gaue sentence of death ainst him, wee read, that after great isgrace receiued in Iurie, hee vvas ent home into Italie, and there by manifest disfauours shewed vnto ym by the Emperour his Maister, ll into such desperation, as he slewe imselfe with his owne hands.

The punishment of the Romans.

Pilate.

Eutro. lib. 7. hist.

Eusеb. lib. 2. cap. 7. hist.

And secondly, of the very Empeours themselues, who lyued from Tyberius (vnder whom Iesus suffeed) vnto Constantine the great, vnder whom Christian Religion tooke dominion ouer the worlde, (which contained the space of three hundred yeres) very few or none escaped the manifest scourges of Gods dread full iustice shewed vpon them at the knitting vp of their daies. For examples sake; Tyberius, that permitted Chri-

Tertul. in Apolog. Christians to liue freely, and made a Lawe against their molestation, (as before hath beene shewed) dyed in his bed peaceably. But Caligula that followed him, for his contempt shewed against all diuine power, in making himselfe a God, was soone after murdered by the consent of his deerest friendes.

Caligula.

Nero also, who first of all other began persecutian against the Christians, within fewe monethes after hee had put S. Peter and S. Paule to death in Rome, hauing murthered in lyke manner hys owne Mother brother, wife, and Maister, was vpon the suddaine, from his glorious estate and maiestie throwne downe into such horrible distresse and confusion in the sight of all men, as beeing condemned by the Senate, to haue his head thrust into a Pyllarie, and there most ignominiously to be whypped to death, was constrayned (for auoyding the execution of that terrible sentence) to massacre himselfe vvyth hys owne handes, by the assistance of such as vvas deerest vnto him.

Nero.

The lyke may bee shewed in the tragicall endes of Galba, Otho, Vitellius

lius, Domitian, Commodus, Pertix, Iulian, Marcinus, Antoninus, Alexander, Decius, Gallus, Volutianus, Emilianus, Valerianus, Galienus, Claudius, Carinus, Maximianus, Maxentius, Lucinius and others. Many Emperors that dyed myserably.

VVhose miserable deaths, a noble man and Counseller, (well neere one thousand yeeres past) dyd gather against Zosimus a Heathen Wryter, to shew thereby the powerfull hand of Iesus vppon his enemies: adding furthermore, that since the tyme of Constantine, (whiles Emperors haue been Christians) few or no such examples can be shewed, except it be vpon Iulian the Apostata, Valens the Arian heretique, or some other of like detestable and notorious wickednes. And thus much of particuler men chastised by Iesus. *Euagr. Scolast. lib. 3. hist. cap. 41.*

But if we desire to haue a full example of his iustice vppon a whole Nation together, let vs consider what befell Ierusalem and the people of Iurie, for theyr barbarous crueltie practised vppon him, in his death and passion And truly, if we beleeue Iosephus and Phylo the Iewish Historiographers, (who lyued eyther with Christ, or immediatly after him,) it can The chastisement of Ierusalem, and of the Iewish people.

can hardly be expreſſed by the tong or penne of man, what inſufferable calamities and miſeries, vvere inflicted to that people (preſently vppon the aſcention of IESVS) by Pilate theyr Gouernour, vnder Tyberius the Emperour; and then againe by Petronius vnder Galigula, and after that, by Cumanus, vnder Claudius and laſtly by Feſtus and Albinus vnder Nero. Through whoſe cruelties that Nation was enforced finally to rebell, and take Armes agaynſt the Romaine Empyre, vvhich vvas the cauſe of theyr vtter ruine and extirpation by Tytus and Veſpaſian. At what tyme beſides the ouerthrow of theyr Citty, burning of theyr Temple, and other infinite dyſtreſſes, which Ioſephus an eye-witnes proteſteth, that no ſpeech or diſcourſe humane can declare.

Ioſep. lib. 19. antiq. lib. 2. et 3, de bell. Iudai. Philo in Flacco et lib. 2. de leg. Cornel. Tac. lib. 12.

The ſame Authour lykewiſe recordeth, eleuen hundred thouſande perſons to haue been ſlaine, & foure-ſcore and ſeauen-teene thouſand taken alyue, vvho vvere eyther put to death afterwarde in publique tryumphes, or ſold openly for bond-ſlaues into all parts of the world.

And in this vniuerſall calamitie

the Iewish Nation, being the most torious and greeuous, that euer ppened to people or Nation be- re or after them, (for the Romans uer practised the like vpon others) is singulerly to be obserued, that the same time and place, in which ey had put Iesus to death before: at is, in the feast of the Paschall, hen their whole Nation was assem- d at Iernsalem, from all parts, Pro- nces, and Countries of the earth: ey receiued this their most pittifull buersion, and that by the hands of e Romaine Cæsar, to whom by blique cry, they had appealed from sus, but a little before.

How Christ his death was punished with like circumstances vpō the Iewes.

Yea, further it is obserued and oted, that as they apprehended Ie- s, and made the entrance to hys assion vppon the Mount Oliuet, so ytus (as Iosephus wryteth) vppon e same Mount planted his first ege for their finall destruction.

Iosep. lib. 5. de bel. ca. 8.

And as they ledde Iesus from Cai- has to Pilate, afflicting him in theyr esence: so nowe were they them- lues led vp and downe from Iohn o Symon, (two Tyrants that had v- rped dominion within the Citty,) nd were scourged and tormented before

Capit. 27.

before the trybunall seates. Againe, they had caused Iesus to be scoffe beaten, and villainously intreated b the Souldiers in Pilats Pallace : were now theyr owne principall R lers and Noble men , (as Iosepht wryteth) most scornfully abused, be ten, and crucified by the same Sou diers. Which latter poynt of cruc fying, or villainous putting to deat vpon the Crosse , was begun to b practised by the Romaines vpon th Iewish Gentrie , immediatly aft Christes death, and not before. An now at thys tyme of the war, Ios phus affirmeth , that in some on day , fiue hundred of his Natio were taken and put to this opprobri us kind of punishment ; in so much that for the great multitude he sayth

Lib. 5, de bel. cap. 28. *Nec locus sufficeret Crucibus, nec Cruc corporibus :* that is, neyther the plac
" was sufficient to contayne so man
" crosses as the Romaines set vp , no
" the crosses sufficient to sustaine s
" many bodies as they murdered by
" that torment.

A meruailous prouidence of

Thys dreadfull and vnspeakeabl misery, fel vpon the Iewes about fortie yeeres after Christes ascention, when they had shewed themselues most

st obstinate and obdurate against God, for de-
doctrine, deliuered vnto them, liuering the
onely by himselfe, but also by his Christians
sciples; of which Disciples they that were in
now slayne S. Stephen and Saint Ierusalem
nes, and had driuen into banish- at the tyme
nt both S. Peter & S. Paule, and of destruc-
ner that had preached vnto them. tion.
To which latter two Apostles, (I
eane S. Peter and S. Paule) our Sa-
our Christ appeared a little before
eyr martyrdoms in Rome, as Lac-
ntius wryteth, and shewed that
ithin three or foure yeeres after
eir deaths, he was to take reuenge
on theyr Nation, by the vtter de-
ruction of Ierusalem and of that
neration. Which secrete aduise, *Lib. 4. diui.*
e sayde Lactantius affirmeth, that *instit. cap. 21*
eter and Paule reuealed to other
hristians in Iurie; wherby it came *Euseb. lib. 3.*
o passe, (as Eusebius also and other *hist. cap. 5.*
uthors doe mention) that all the *Nicep. cap. 3.*
hristians lyuing in Ierusalem, de-
arted thence, not long before the
edge began, to a certaine Towne
amed Pella, beyoud Iordan, which
as assigned them for that purpose
y Iesus himselfe, for that it beeing
n the dominion of Agrippa, who
ood with the Romaines, it remay-
ned

ned in peace & safetie, while all Iu[dea] besides was brought to desolation.

Thys then was the prouidence o[f] God for ỹ punishment of the Iewe[s] at that tyme. And euer after, they[r] estate declined frō worse to wors[e] and their myseries daily multiplye[d] throughout the world. Whereof he that will see a very lamentable narra[tion], let him read but the last book onely of Iosephus historie *De bell[o] Iudaico*, wherein is reported beside[s] other things, that after the war wa[s] ended, and all the publique slaughte[r] ceased, Tytus sent three-score thou[sand] Iewes as a present to his Fa[ther] to Rome, there to bee put to death in diuers and sundry manners. Others hee applyed to be spectacles for pastime to the Romaines ỹ were present with him; whereof Iosephus sayth, that hee sawe with his owne eyes, two thousand and fiue hundred murthered and consumed in one day, by fight & combat among themselues, and with wilde beastes at the Emperours appointment. Others were assigned in Antioch and other great Cities, to serue for fagots in theyr famous bond-fires, at times of tryumph. Others were sold

The Iewish miseries after the destruction of Ierusalem.

Iosep. lib. 7. de bello cap. 20, & 21.

o be bond-ſlaues, others condem-
ed to dyg and hewe ſtones for euer.
And thys was the end of that warre
nd deſolation.

After thys againe, vnder Traiane
he Emperour, there was ſo infinite
number of Iewes ſlayne, and made
way by Marcus Turbo in Affrica,
nd Lucius Quintus in the Eaſt, (as
ll Hiſtories agree) that it is impoſſi-
le to expreſſe the multitude. But
et more wonderfull it is, which the
ame Hiſtorians report; that in the
yghteene yeere of Adrian the Em-
erour, one Iulius Seuerus beeing
ent to extinguiſh all the remnant of
he Iewiſh generation; deſtroyed in
mall time, ninetie and eight townes
nd Villages within that Countrey,
nd ſlew fiue hundred and fourſcore
houſand of that blood and Nation
n one day; at which time alſo, hee
eate downe the Citty of Ieruſalem
n ſuch ſort, as he left not one ſtone
tanding vpon another of their aun-
ient buildings; but cauſed ſome
art thereof to bee reedified againe,
nd inhabited onely by Gentiles. He
hanged the name of the Cittie, and
alled it * AELIA, after the Empe-
ours name. Hee droue all the pro-

The finall deſolation of the Iewiſh Nation.

Oroſ. lib. 7. c. 13. Ariſton. pellæus in hiſt. Euſe. lib. 4, cap. 8. Niceph. lib. 3 cap. 24.

* The Emperours name was Aelius Adrianus.

genitie & ofspring of the Iewes fort of all thoſe Countries, with a perpe tuall Lawe confirmed by the Empe rour, that they ſhould neuer returne no, nor ſo much as looke back fro any high or eminent place to tha Country againe. And this was don to ỹ Iewiſh Nation by the Romain Emperours for accompliſhing tha demaund, which their principall El ders had made not long before t Pilate the Romaine Magiſtrate, con cerning Ieſus moſt iniurious death crying out with one conſent an voyce, to wit, *Let his blood bee vppo vs, and vpon our poſteritie.*

Math, 25.

The ſeauenth Conſideration.

The fulfilling of Ieſus prophecies.

AND heerein alſo, I meane in th moſt wonderfull, and notoriou chaſtiſement, or rather reprobatio of the Iewiſh people, which of a the vvorlde was Gods peculier be fore, is ſette out vnto vs as it wer in a Glaſſe, the ſeauenth and la poynt, which wee mention in th beginning of thys Section: to wit the fulfilling of ſuch ſpeeches an prophecies, as Ieſus, vttered when h was vppon the earth; as namelie a

on

ge time, after a long and vehement
ommination made to the Scribes
nd Pharisies, and principall men of
at Nation, (in which hee repeateth
ght seuerall tymes that dreadfull
reat woe,) hee concludeth finally,
at all the iust blood, iniuriouslie
edde from the first Martyr Abell, *Math.23.*
ould be reuenged verie shortly vp-
n that generation. And in the same
lace, he menaceth the populus Citie of Ierusalem, that it should bee
ade desert. And in another place *Luke,21.*
ee assureth them, that one stone
ould not be left standing thereof
pon another. And yet further hee
ronounceth vppon the same Cittie
ese words; *The dayes shall come vp-* *Luke,19.*
on thee, and thine enemies shall enui-
n thee with a wall, and shall besiege
ee: they shall streighten thee on e-
erie side, and shall beate thee to the
round, and thy children in thee. And
et more particularly, he fore-telleth Iesus speeches of Ierusalem.
e very signes whereby his Disciples
ould perceiue vvhen the tyme in-
eede vvas come, vsing thys speech
nto them. *When you shall see Ieru-* *Luke,21.*
lem besieged with an Armie: then
now yee that her desolation is at hand,
t that these are the dayes of reuenge,

to the ende all may be fulfilled which-s written. Great distresse shall fall vppo this earth, and vengeance vpon this peo ple. They shall be slaine by dint of th sword, and shall be led as slaues into a Countries. And Ierusalem shall be trode vnder feete by the Gentiles, vntill th time of Nations be accomplished.

The circumstaunce of the tyme when Iesus spake hys words, and when they were written.

This fore-tolde Iesus of the misc rie that was to fall vpon Ierusalem and vppon that people (by the Ro maines and other Gentiles,) vvhe the Iewes seemed to be in most se curitie, and greatest amitie vvith th Romaines, (as also they were whe the same things were written,) an consequently at that time, they migh seeme in all humaine reason, to ha lesse cause then euer before to my doubt such calamities. And yet ho certaine and assured fore-knowledg (and as it were most sensible feelin Iesus had of those miseries, he dec red, not onely by these expre words, and by theyr euent: but a by those pittifull teares he shed vp sight & consideration of Ierusale and by the lamentable speech hee

Luke, 19. sed to the woman, of that Citty, wh wept for hym at his passion, persw ding them to weepe rather for the

selu

ſelues and for theyr chyldren, (in re- *Luke, 23,*
ſpect of the miſeries to follow) then
for him. Which words and predicti-
ons of Ieſus, together with ſundry o-
ther his ſpeeches, fore-ſhewing ſo
particulerly the imminent calamities
of that Nation, (and that as I haue
ſayd, at ſuch time, when in humane
diſcourſe there could be no probabi-
litie therof,) when a certaine Heathen
Chronicler and Mathematique, na-
med Phlegon, about a hundred yeres
after Chriſtes departure, had dilli- *Phle. Thral. lib. annal.*
gently conſidered, hauing ſeene the
ſame alſo in hys dayes moſt axactlie
fulfilled, (for he was ſeruaunt to A-
drianus the Emperour, by vvhoſe
commandement as it hath been ſaid
before, the finall ſubuerſion of that
Iewiſh Nation was brought to paſſe)
hys Phlegon (I ſay) though a Pa-
gan, yet vpon conſideration of theſe
euents, and others that he ſawe, (as
the extreame perſecution of Chriſti-
ans fore-told by Chriſt and the lyke)
he pronounced, that neuer any man
forerold things ſo certainly to come,
or that ſo preciſely vvere accompli-
ſhed, as were the predictions and pro-
phecies of Ieſus. And thys teſtimo-
nie of Phlegon, was alledged and vr-

The teſtimony of a Heathen, for the fulfilling of Chriſtes prophecies.

ged for Christians against one Celsus a Heathen Philosopher and Epicure, by the famous learned Origen; euen the very next age after it was written by the Authour: so that of the truth of this allegation, there can bee no doubt or question at all.

Orig. lib. 2. con. Cels. sub initium.

Other prophecies of Iesus, fulfilled to his Disciples.

AND nowe albeit these predictions and prophecies, concerning the punishment and reprobation of the Iewes, fulfilled so euidently in the sight of all the vvorld, might be a sufficient demonstration, of Iesus fore-knowledge in affayres to come, yet are there many other thinges besides fore-shewed by him, which fell out as exactly as these dyd, notwithstanding that by no learning, Mathematicall reason, or humane coniecture, they were or might be foreseene. And as for example, the foretelling of hys owne death, the manner, tyme, and place thereof: as also the person that should betray him, together with hys irrepentant ende. The flight, feare, and scandale of hys Disciples, albeit they had promised and

protested the contrary. The three
euerall denials of Peter. The parti-
uler tyme of his owne resurrection,
nd ascention. The sending of the
oly Ghost, and many other the like
redictions, prophecies and promi-
ses, which to his Apostles, Disciples,
nd followers that heard them vtte-
ed, & left them written before they
ell out, and saw them afterward ac-
omplished; and who by the false-
ood thereof, should haue receiued
reatest domage of all other men, if
hey had not beene true; to these
nen (I say) they were most euident
roofes of Iesus diuine prescience in
natters that should ensue.

Prophecies fulfilled in the sight of Gentiles.

BVT yet for that an Infidell, (with whom onely I suppose my selfe o deale in this place) may in these nd the like thinges, find (perhaps) ome matter of cauilation, and say, hat these prophecies of Iesus, were ecorded by our Euangelists, after he particularities therein propheci-d were effectuated and not before; nd consequently, that they might

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& protested the contrary. The three seuerall denials of Peter. The particuler tyme of his owne resurrection, and ascention. The sending of the holy Ghost, and many other the like predictions, prophecies and promises, which to his Apostles, Disciples, and followers that heard them vttered, & left them written before they fell out, and saw them afterward accomplished; and who by the falsehood thereof, should haue receiued greatest domage of all other men, if they had not beene true; to these men (I say) they were most euident proofes of Iesus diuine prescience in matters that should ensue.

Prophecies fulfilled in the sight of Gentiles.

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be forged, I will alledge certaine o-
ther euents, both fore-told and re-
giſtred before they came to paſſe, &
divulged by publique wrytings in
the face of all the world, when there
vvas ſmall ſemblance that euer the
ſame ſhoulde take effect. Such were
the particuler ſoretellings of ỹ kinde
and maner of S. Peters death, whiles
he liued. The peculier and different
manner of S. Iohn the Euangeliſts
ending, from the reſt of the Apo-
ſtles. The fore-ſhewing and deſcri-
bing to hys Diſciples, the moſt ex-
treame and cruell perſecutions, that
ſhould enſue vnto Chriſtians for his
ſake, (a thing at that tyme not pro-
bable in reaſon, for that the Romans
permitted the exerciſe of all kinds of
Religions,) and that notwithſtan-
ding all theſe preſſures and intollera-
ble afflictions, his faythfull follow-
ers ſhould not ſhrinke, but hold out
and daily increaſe in zeale, fortitude,
and number; and finally ſhould at-
chiue the victorie & conqueſt of all
the worlde; a thing much more vn-
likely at that day, and ſo farre paſſing
all humaine probabilitie, as no capa-
citie, reaſon, or conceite of man,
might reach or attaine the fore-ſight
thereof,

hereof. And with this will we conclude our third and last part of the generall diuision set down in the beginning, concerning the grounds and proofes of Christian Religion.

The Conclusion.
Sect. 4.

BY all that hether to hath been said, we haue declared & made manifest vnto thee (gentle Reader) three hinges of great importaunce. First, that from the beginning and creation of the vvorlde, there hath beene promised in al times and ages a Messias, or Sauiour of man-kinde, in vvhom, and by vvhom, all Nations should be blessed; as also, that the particuler time, manner, and circumstaunce of his comming, together with the qualitie of his person, purpose, doctrine, lyfe, death, resurrection, and ascention, were in like maner by the Prophets of G O D, most euidently fore shewed. Secondly, that the very same particulers and speciall poynts that vvere dissigned and sette downe by the sayde Prophets, vvere also fulfilled most exactly vvith theyr circumstances, in the person and actions

The sum of the former 3. Sections.

1.

2.

ons of Iesus Christ our Lord and Sa-
uiour. Thirdly, that besides the ac-
3. compliſhment of all the fore-sayde
prophecies, there were giuen by Ie-
sus many signes, manifestations, and
most infallible arguments of his dei-
tie and omnipotent puissaunce, after
his ascention or departure from all
humaine and corporall conuersation
in this world.

By all which wayes, meanes, argu-
ments and proofes, and by ten thou-
sand more, vvhich to the tongue or
penne of man are inexplicable, the
Christian mind remaineth setled, and
most firmely grounded in the vn-
doubted beleefe of his Religion, ha-
uing besides all other things, euiden-
ces, certainties, and internal comforts
and assuraunces vvhich are infinite:
these eyght demonstratiue reasons
Eyght rea- and perswasions which ensue, for his
sons. more ample and aboundant satis-
faction therein.

The Prophecies.

FIrst, that it vvas impossible, that
so many thinges should be fore-
tolde so precisely, with so many par-
ticularities, in so manie ages, by so
diffe-

different persons of all sanctity, with so great concord, consent, and vnitie, and that so long before hande, but by the Spyrit of God alone, that onely hath the fore-knowledge of future euents.

The fulfilling.

SEcondly, that it could not possibly bee, that so many thinges, so difficult and strange, with all theyr particulers, & circumstances, shoulde bee so exactly and precisely fulfilled, but in himselfe alone, of whom they were truely meant.

Gods assistance.

THirdly, that it can no wayes bee imagined, that God would euer haue concurred with Iesus doo-ings, or assisted him, aboue all course of nature, with so aboundant myracles, as the Gentiles doe confesse that he wrought, if hee had beene a seducer, or taken vppon him to seete forth a false doctrine.

Iesus

Iesus doctrine.

FOurthly, if Iesus had intended to deceiue and seduce the world, he woulde neuer haue proposed a doctrine so difficult and repugnant to all sensualitie, but rather woulde haue taught things pleasant and gratefull to mans voluptuous delight, as Mahomet dyd after him. Neither could the nature of man, haue euer effectuously embraced such austerity, without the assistance of some diuine and supernaturall power.

Iesus maner of teaching.

FIftly, for that Iesus beeing poorely borne and vnlettered, as by his aduersaries confession doth appeare, and that in such an age and tyme, when all worldly learning was in most florishing estate; hee could neuer possibly, but by diuine power, haue attayned to such exquisite knowledge in all kind of learning, as to be able to decide all doubts and controuersies of Philosophers before him, as hee dyd, laying downe more plainely, distinctly, & perspicuously, the

the pyth of all humane and diuine learning, within the compasse of three yeeres teaching, (and that to auditors of so great simplicitie) then dyd all the Sages of the worlde vnto that day: insomuch that euen then, the most vnlearned Christian at that time, could say more in certaintie of truth, concerning the knowledge of GOD, the creation of the worlde, the end of man, the reward of vertue, the punishment of vice, the immortalitie and rest of our soules after thys lyfe, and in other such high poynts and misteries of true philosophy, then could the most famous and learned of all the Gentiles, that had for so many ages before, beaten theyr braynes in contention about the same.

Iesus life, and manner of proceeding.

SIxtlie, if Iesus had not meant plainely & sincerely in all his doings, according as hee professed: he woulde neuer haue taken so seuere a course of lyfe to himselfe, neyther would he haue refused all temporall dignities and aduauncements as hee dyd;

did; he would neuer haue choſen to die ſo opprobriouſly in the ſight of all men, or made election of Apoſtles and Diſciples ſo poore & contemptible in the worlde; nor if he had, woulde euer worldly men haue folowed him in ſo great multitudes with ſo great feruour, zeale, conſtancie, and perſeuerance vnto death.

The beginners and firſt publiſhers of Chriſtian religion.

SEuenthly, we ſee that the firſt beginners and founders of Chriſtian religion left by Ieſus, were a multitude of ſimple and vnskilfull perſons, vnapt to deceiue or deuiſe any thing of themſelues. They beganne againſt all probabilitie of mans reaſon: they went forward againſt the ſtreame and ſtrength of the world: they continued and increaſed aboue humaine poſsibilitie; they perſeuered in torments and afflictions inſufferable: they wrought myracles aboue the reach and compaſſe of mans abilitie; they ouerthrew Idolatry that then poſſeſſed the world, and confounded all powers infernal by the onely name & vertue of theyr Maiſter.

Maister. They saw the prophecies of Iesus fulfilled, and all his diuine speeches and predictions come to passe. They sawe the punishment of theyr enemies & cheefe impugners, to fall vpon them in their dayes. They saw euery day whole Prouinces, Countries, and Kingdomes conuerted to theyr fayth. And finally, the whole Romaine Empire and world besides, to subiect it selfe to the lawe, obedience, and Gospel of their Maister.

The present state of the Iewes.

LAstlie, among all other reasons and arguments, this may be one most manifest vnto vs: that wheras by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israell should abandon, persecute, and put to death, the true Messias at hys comming, as before hath been shewed; and for that fact, should it selfe be abandoned of God, and brought to ruine and dispersion ouer all the world: (vvherein according to the vvordes of Ose, *They shall sitte for a long tyme, without a King, without Prince, without sacrifice, without Altar,* Osea. 3.

tar, without Ephode, or Images, and after this againe the chyldren of Isra-ell shall returne, and seeke theyr God in the last dayes.) VVe see in thys age the same particularities fulfilled in that Nation, and so haue continued nowe for these 15. hundred yeeres, that is, wee see the Iewish people afflicted aboue all Nations of ỹ world dispersed in seruilitie throughout all corners of the earth: vvithout dignitie or reputation: vvithout King, Prince, or common-wealth of themselues, prohibited by all Princes both Christian and other, to make theyr sacrifice vvhere they inhabite: depriued of all meanes to attayne to good knowledge in good litterature, vvhereby daylie they fall into more grosse ignoraunce, and absurdities against common reason, in their latter doctrine: then did the most barbarous Infidels that euer vvere, hauing lost all sence and feeling in spyrituall affayres; all knowledge and vnderstanding in celestiall things for the lyfe to come: hauing among them no Prophet, no graue teacher, no man directed by Gods holy Spyrite; and finally, as men forlorne and filled with all kynde of misery, doe

both

th by theyr inwarde and externall
lamities, preach, denounce, and te-
fie to the world, that Iesus whom
ey crucified, was the onely true
essias and Sauiour of man-kinde,
d that hys bloode, (as they them-
ues required) lyeth heauily vppon
eyr generation for euer.

The conclusion of the Chapter, with an admonishment.

VHerfore to conclude this whole dyscourse, and treatise of the oofes and euidences of our Chri-an Religion: seeing that by so anifold and inuincible demonstra-ons, it hath beene declared and laid fore our eyes, that Iesus is the on-true Sauiour & Redeemer of the orlde; and consequently, that his uice and Religion, is the only way d meane to please Almighty God, d to attaine euerlasting happines: ere remaineth nowe to be consi-red, that the same Iesus, which by many Prophets was promised to a Sauiour, was also foretold by the lfe same Prophets, that hee should e a Iudge, and examiner of al our tions. Which latter poynt, no one Prophet

Iesus shall be also a Iudge.

Prophet that hath fore-shewed hy
comming, hath omitted seriously t
inculcate vnto vs. No not the Sibyl
thēselues, who in euery place wher
they describe the most gracious cō
ming of the Virgins sonne, doe als
annexe thereunto hys dreadfull ap
pearance at the day of Iudgement
especially, in those famous Acrostic
verses, whereof there hath beene s
much mention before; the whol
discourse vpon the words *Iesus Chri*
the sonne of God, Saviour and Cros
contayneth nothing els, but a larg
and ample discription of hys mo
terrible comming in fire and flame
and conflagration of the vvolde a
that dreadfull day, to take accoun
of all mens wordes, actions, and co
gitations.

Apud. Euse. lib. 4. in vita Con. in fi.

To which description of these Pa
gan Prophets, is consonant th
whole tenor and context of the old
Bible, foreshewing euery where, th
dreadfull maiestie, terrour, and seue
ritie of the Messias at that day. Th
newe Testament also, which ten
deth to comfort and solace man
kinde, and hath the name of Euan
gile, in respect of the ioyfull newe
which it brought to the vvorlde, o
mitteth

1, Reg. 2, Psalm, 95, Esay, 2, 13, 26, 27, 30. Ierem. 30, Dan. 7. Soph. 1. Mala. 4.

itteth not to put vs continually in
ind of this poynt. And to that end
oth Christ himselfe, amidst all hys
weet and comfortable speeches with
ys Disciples, dyd admonish them
ten of thys last day, and hys Apo-
les Euangelists, and Disciples after
ym, repeated, itterated, and vrged
ys important consideration, in all
eir words and writings.

VVherefore, as by the name and
gitation of a Sauiour, we are great-
stirred vp to ioy, alacritie, confi-
nce and consolation, so by thys
monishment of Gods Saints, and
the testimonie of our Lord & Sa-
iour Iesus Christ himselfe, that hee
to be our Iudge, and seuere examin-
t of all the minutes and moments
our lyfe: wee are to conceiue iust
are and dread, of thys hys second
omming.

Math. 12. 13
16, 14, 25,
Marke, 13.
Luke, 17,
Rom. 2, 14.
1, *Cor.* 15,
2, *Cor.* 5.
1, *Thes.* 4, 5,
2 *Thes.* 1,
1, *Titus*, 2,
2, *Peter*, 3,
Hebr. 9,
Iude. 4,
Reue. 1.

An illation vpon the premisses, with an exhortation.

AND as by the whole former trea-
tise, wee haue beene instructed,
that the onely way to saluation, is by
the true profession of Christian Re-
gion: so by thys account that shall
be

be demaunded at our handes at th
last day, by the Authour and first in
stitutor of thys Religion; wee a
taught, that vnlesse we be true Chr
stians indeede, and do performe suc
duties as this Law and Religion pr
scriberh vnto vs, so farre off shall w
be from receiuing any benefit by th
name, as our iudgement shall b
more greeuous, and our finall cal
mity more intollerable. For whic
cause, I would in sincere charity ex
hort euery man that by the form
discourse hath receiued any light, an
is thorowly confirmed in his iudg
ment concerning the manifest a
vndoubted truth of thys Christi
Religion: to employ his whole stu
dy and indeuours for the attainme
of the fruite and benefite thereo
which is by beeing a true and sayu
full Christian: for that our Sauio
Christ hymselfe fore-signified; th
many should take the name vvith
out benefit or commodity of the
profession.

And to the ende each man m
the better knowe or conjecture
himselfe, vvhether he be in the rig
way or no, and whether he perform
indeede the true duety belonging t

faythfull Christian, I haue thought conuenient to adioyne this Chapter next following of that matter, and therin to declare the particuler points belonging to that profession. Which being knowne, and thorowly considered, it shall be easie for euery one that is not ouer partiall, or wilfully bent to deceiue himselfe, to discerne cleerely of his owne estate, and of the course and way that hee holdeth.

Thys (I say) is a high poynt of wisedome for all men to doe vvhyle they haue tyme; least at the last day, vvee hauing passed ouer the vvhole course of our lyues in the bare name onely of Christianity, vvithout the substance and true knowledge thereof: doe finde our selues in the number of those most miserable and vnfortunate people, who shal cry Lord, Lorde, and receiue no comfort by that confession.

HOW

HOW A MAN MAY IVDGE OR DISCERNE of himselfe, whether he be a true Christian or not.

With a declaration of the two partes belonging to that profession: which are, beleefe and life.

CHAP. V.

AS in humaine learning and Sciences of thys vvorlde, after declaration made of the vtility, possibility, certaintie, commeniency, and other qualities, commendations, & properties thereof: the next poynt is, to shewe the meanes and wayes wherby to attayne the same: so much more, in this diuine and heauenly doctrine of Christian Religion,) which concerneth our soule and euerlasting saluation,) for that we haue shewed before, not onely the most vndoubted trueth whereupon it standeth, but also that the knowledge heereof, is so absolutely necessary, as there is no other name or profession vnder heauen,

en, vvhereby mankind may bee sa- *Acts,4,*
ed, but onely this of Iesus; it fol-
weth by order of cõsequence, that The effect
e should treat in thys place, howe of thys
man may attaine the fruite of thys Chapter.
octrine; that is to say, howe hee
ay come to be a good Christian;
if hee already possesse that name,
ow he may examine or make tryall
himselfe, whether he be so indeed
not. Which examination to speak
breese, consisteth wholy in consi- Two points
eration of these two poynts. First, 1.
hether hee doe not onely, beleeue
nfainedly the totall summe of do-
uments and misteries, left by Iesus
nd his Disciples to the Catholique
hurch, but also perswade and assure
imselfe, of the forgiuenes of all hys
nnes, and of the fatherly loue and
uour of GOD towardes him in
hrist Iesus, whereby he is adopted
be the sonne of God, & an heyre
euerlasting life. Secondly, whether 2.
e conforme and frame his life, ac-
rding to the precepts and doctrine
Christ Iesus. So that in these two
oynts wee are to bestow our whole
eech in thys Chapter.

The

The first part, concerning beleefe.

AND for the first, howe to examine the truth of our beliefe, it would be ouer tedious to lay downe euery particuler way that might be assigned for discussion thereof: so that it would bring in the contention of all times, as well auncient as presente, about controuersies in christian Fayth, which hath beene impugned from age to age, by the seditious instruments of Christes infernall enemie. And therefore, as well in respect of the length, (wherof this place is not capable,) as also for that of purpose I doe auoyde all dealing with matters of controuersie within the compasse of thys worke, I meane onely at thys time, (for the comfort of such as are already in the right way, and for some light vnto others who perhaps of simplicitie may walke awry,) to sette downe with as great breuity as possibly may be, some few generall notes or obseruations, for their better helpe in thys behalfe.

In which great affayre of our faith and beleefe (wherein consisteth as well the ground and foundation of

our eternall welfare, as also the fruite and entire vtilitie of Christes comming into this world; it is to be cõsidered, that GOD could not of his infinite wisedome, (fore seeing all thinges and tymes to come) nor euer would of his vnspeakeable goodnes, (desiring our saluation as he dooth) leaue vs in thys lyfe, without most sure, certaine, and cleere euidence of thys matter; and consequently, wee must imagine, that all our errors cõmitted heerein, (I meane in matters of fayth and beleefe among Christians) doe proceede rather of sin, negligence, wilfulnes, or inconsideration of our selues, then either of difficultie or doubtfulnes in the meanes left vnto vs for discerning of the same, or of the want of Gods holy assistaunce to that effect, if wee woulde with humilitie accept thereof.

The matters of faith and beleefe easie among Christians.

Thys Esay made plaine, when he prophecied of thys perspicuitie, that of thys most excellent priuiledge in Christian Religion, so many hundred yeeres before Christ was borne. For after that in diuers chapters hee had declared the glorious comming of Christ in signes and myracles, as also the multitude of Gentiles that

should embrace hys doctrine, together with the ioy and exultation of theyr conuersion; hee fore-sheweth presently, the wonderfull prouidence of God also, in prouiding for Christians so manifest a way of direction for theyr fayth and Religion, as the most simple and vnlearned man in the worlde, should not be able (but of wilfulnesse) to goe astray therein. His wordes are these, directed to the Gentiles. *Take comfort and feare not. Behold, your God shall come and saue you. Then shall the eyes of the blind be opened, and the eares of the deafe shall be restored, &c. And there shall bee a path and a way: which shall bee called* * *The holy way: and it shall bee vnto you so direct a way, as fooles shall not bee able to erre therein.* By vvhich words we see, that among other rare benefites that Christes people vvere to receiue by his cõming, this should bee one, and not the least, that after his holy doctrine once published and receyued, it shoulde not bee easie for the weakest in capacitie or learning that myght bee, (whom Esay heere noteth by the name of Fooles,) to runne awry in matters of theyr beleefe, so plaine, cleere, and euident, should

Esay. 35.

* The direct holy way of Christians vnder the Gospell.

should the way for tryall thereof be made.

God hath opened hymselfe vnto vs in the holy scriptures, the writings and doctrine of Moses and the Prophets of Christ, and hys Apostles: wherein is contayned what soeuer is necessary for our saluation. For although the inuisible things of God, that is, hys power, and God-heade, may be seene by the vvorkmanshyp and creation of the world, wherein, as in a booke wrytten with the hand of GOD, and layd open to the eyes of men, the glory of God and hys mightie power appeareth; Yet because, eyther we read not this booke at all, or if wee doe, we reade it carelesse, therefore it was necessarie that the Lord God should adde another Booke, more playne and easie to be reade, so as he may run that readeth it, and this is, (as hath been sayd) his holy vvill, reuealed vnto vs in hys written word. Which S. Augustine therfore very well, calleth the Letters or Epistle of God, sent vnto vs from our heauenly Countrey, to teach vs to lyue godly and righteously whilst wee soiourne heere in thys present world.

Iohn, 20, 21, *2. Tim.* 3. 14, 15, &c. *Rom*, 1, 20. *Psal.* 19, 1. *Abac.* 2, 2. *August. in exposi. Psal.* 96, *et Serm.* 59, *ad Fratrem, in Eremo.* *Titus*, 2, 12.

Psalm, 119, 105. Thys is that Lanthorne whereby our feete may be directed, and that light wherby our paths may be guided vnto Christ: it is that moſt certaine and infallible rule and leuel of all our actions, vvhereby both our fayth and life are to be ſquared and framed. Yea, it is that holy and vndefiled way, and withall, that plaine and eaſie way deuoted by Eſay, which euen the very entrance therof, giueth light and vnderſtanding (as Dauid ſpeaketh) vnto the ſimple.

Psalm, 19, 7.

Psal, 119. 130.

And although wee muſt confeſſe with Saint Peter, that there are ſome thinges in the Scripture hard to bee vnderſtoode, yet wee may alſo ſay with the ſame Peter, that they are hard to thoſe that are vnlearned and vnſtable, which peruert and wreſt them to theyr owne deſtruction. So that if the Goſpell of Chriſt be yet hyd, it is hid vnto them that periſh, vvhoſe ſences ſathan hath cloſed, that the lyght thereof ſhoulde not ſhyne vnto them. And heere-hence itis that the Apoſtle Saint Paule, pronounceth ſo peremptorily of a contentious and hereticall man, that *he is damned by the teſtimonie of his owne iudgement or conſcience*, for that hee hath

2, Pet. 3, 16.

1, Cor. 4, 3, 4

Titus, 3.

hath abandoned thys common, direct, and publique way, vvhich all men might see, and hath deuised particuler pathes and turnings to himselfe. And heere-hence is it, that the auncient Fathers of Christes Primatiue Church, disputing agaynst the same kinde of people, defended alwayes, that theyr errour was of malice, and wilfull blindnes, and not of ignoraunce: applying these wordes of prophecie vnto them; *They that saw me, ranne out from me.* *Psal.* 31, 11.

Thus then it appeareth, that the playne and direct way mentioned by Esay, wherein no simple or ignorant man can erre, is the doctrine taught by the mouth of our Sauiour Christ and hys Apostles, which howsoeuer it seeme to be obscure and darksome to men of peruerse mindes, that are not exercised in it, yet to the godlie and studious readers & hearers, that haue theyr eyes opened, and theyr mindes lightened to see the truth, it is most plaine and easie to be vnderstood. 1, *Pet.* 1, 19,

And thys is the cause, that those holy and sage Apostles of Christ, for the better preuenting of al by-waies, crooked pathes, and blinde lanes of

1,*Corin.* 16. *Gala.* 5. 2,*Thes.* 2. 1,*Tim.* 6, 20 2,*Tim.* 1. *Math.* 7. *Rom.* 16. 2,*Tim.* 2, 3. *Titus*, 3.

errors that afterwards might arise, (as by reuelation from Iesus they vnderstood there should doe many,) so earnestly exhorted,& so vehemently called vpon the people, to stand fast in the documents then receiued, to hold firmly the faith & doctrine already deliuered,as a *Depositum* and treasure committed,to be safely kept vntill the last day. And aboue all other things,they most diligently forewarned them, to beware of new-fangled teachers,whom they called Heretiques, who should breake from the vnity of that body whereof Christ is the head,and should deuise new glosses, expositions, and interpretations of scripture,bring in new senses,doctrines,opinions,and deuisions,to the renting of Gods Church and Citty now builded,and to the perdition of infinite soules.

Gala. 1,11.

The Apostle S Paule, euen whilst hee lyued,found some of hys Schollers to be remooued by new fangled Teachers to another Gospell,and the better to make them see theyr error, hee appealeth to the Gospell which he had taught them. The Gospell he preached , was not after man, neyther receiued he it of man, but by reuelati-

uelation from Ieſus Chriſt. Hee brought them no fancies, viſions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and ſincere doctrine, receyued by reuealation from God hymſelfe, and faythfully deliuered vnto them, without hacke or mayme, as he receiued it. 1. *Cor.* 12, 13

Therefore Saint Ierome vpon that place, conſidering how all Hereticks haue iugled with the Scriptures from tyme to tyme, ſayth. That Marcion and Baſilides, and other Heretiques, (the contagious botches and plague ſores of the Church,) haue not the Goſpel of G O D, becauſe they haue not the Spyrite of G O D, without which, that which is taught, grovveth to be mans Goſpell. Thys maketh that learned Father to reſolue vpon the matter, that it is a dangerous thing, peruerſly to expound the holy Scriptures, for by thys meanes, that is, by wrong and peruerſe interpretation, that which is Gods Goſpell, is made mans Goſpell, *et quod peius eſt*, and that which is worſe, (ſayth thys holie Father,) it is made the deuills Goſpell. For diſcerning therefore of thys kinde of moſt per- *Ierom. in Epiſt. ad Gal.*

nicious people, and theyr deuilish dealing, and leaſt we ſhould be carried away with euery winde of doctrine by the wilines of men, GOD hath ordayned in hys Church, Apoſtles, Doctors, Prophets, Paſtors & Interpreters, whom hee hath ſo guyded & gouerned from tyme to time wyth his holy Spirit, that they haue beene able by the Scriptures to repreſſe and beate downe what-ſoeuer errours and hereſies haue beene rayſed vp by the enemies of Gods truth, contrary to the analogie of fayth & rule of charitie; that is to ſay, beſide the true ſence and meaning of the Canonicall Scripture.

Ephe, 4, 14,

1, *Cor*, 12.

No hereſie finally preuailed againſt the ſcriptures.

When there roſe vp certaine ſedicious fellowes among the Iewes, in the Primatiue Church, making ſome contention about their ceremonies, as dyd Simon Magus, Nicholas, Cerinthus, Ebion, and Meander, that were heretiques; They were refelled and conuinced out of the ſcriptures, by the Apoſtles and their Schollers, Martialis, Dyoniſius Areopagita, Ignatius, Policarpus, and other, who were no doubt, directed and guided by the Spirit of God. Afterwarde, vvhen Baſilides, Cerdon, Marcion, Valen-

Valentinus, Tatianus, Appelles, Montanus, and diuers other troubled the Church vvyth monſtrous hereſie, they were confuted by Iuſtinus Martyr, Dyoniſius Byſhop of Corinth, Iræneus, Clemens, Alexandrinus, Tertullian, and theyr equals, who in all theyr controuerſies had recourſe vnto the Scriptures, and beeing inſtructed and ledde by the ſpyrite of trueth, preuayled mightilie agaynſt their aduerſaries. And ſo downward from age to age vnto our daies, whatſoeuer hereſie or different opynion hath ſprung vp contrarie to the doctrine of Chriſt and hys Apoſtles, it hath beene checked and controlled by the Watchmen, ſpirituall Paſtors, and Gouernors of the Church, who alledged alway the conſent of the Scriptures for deciding of al doubts, and were moſt graciouſly guided by the Spyrit of G O D in all theyr actions. And heereof it is, that the word of God is called the ſword of the ſpirit: becauſe as it was giuen by inſpiration at the firſt, ſo being expounded by the direction of the ſame Spirit, it is moſt liuely and mighty in operation: ſharper then any two edged ſword, & entering through euen

Ephe. 6, 17.

2. *Tim.* 3, 16

Hebr. 4, 12.

to the deuiding a sunder of the soule and the Spyrit, of the ioynts and the marrowe, and it is a discerner of the thoughts and intents of the hart.

This is that spirituall sword wherwith our Sauior Christ preuailed a- *Math.4.* gainst sathan the head Lord & mayster of all Heretiques, who notwithstanding pretended Scriptures for his deuilish purposes. And the Apostle *Acts,9.* Paule, beeing furnished vvith thys onely weapon, disputed agaynst the peruerse and ouer-thwart Iewes, which dwelt at Damascus, and confounded them, prouing by conference of Scriptures, that this was verie Christ.

Theophilactus. Now as it was expedient that the Gospels should be wrytten, that wee learning the trueth foorth of them, should not be deceiued by the lyes Hieronimus. of heresies; so was it necessarie that the same gospels should be preached for the confirmation of fayth. And heereof it is, that the Apostle Saint *Rom. 10,17.* Paule, Rom. 10. sayth, that faith commeth by hearing the word of God, because the word preached, is the ordinary meanes to beget and increase *1,Pet.1,23.* fayth in vs, for the which cause also, *Ephe.5,26.* it is called the incorruptible seede,

where-

whereby we are borne a newe, and whereby the Church is sanctified vnto the Lord.

Wherfore to conclude this point, seeing that the holy Scriptures are that most infallible and secure way mentioned by Esay, seeing they are the rule and leuell both of our fayth and life, contayning in them sufficient matter to confute errour & confirme the truth, able to make a man wise vnto saluation, and perfectly instructed vnto euery good worke, this ought to be ỹ duty of the faithfull, (that I may vse the words of Basill,) to be thorowly perswaded in his minde, that those things are true & effectuall, which are vttered in the Scripture, & to reiect nothing therof. For if whatsoeuer is not of fayth be sinne, (as sayth the Apostle) and if fayth commeth by hearing, and hearing by the word of God, vvithout doubt, when any thing is without the holy Scripture, (which cannot be of fayth,) it must needes bee sinne. And therefore (to speake as S. Augustine speaketh) if any, I will not say if wee, but (which S. Paule addeth) if an Angell from heauen, shal preach eyther of Christ or of his Church,

2. Tim. 3, 15, 16, 17.

Basil. mora, Regula 80. capit. 21.

August. con. litteras petil. lib. 3, cap. 6.

Gala. 1, 8.

church, or of any other thing which pertaineth to faith, or to the leading of our lyfe, otherwise then we haue receiued in the holy scriptures of the Law and the Gospell, let them be accursed.

Now if forsaking all by-pathes of mens inuentions and traditions, wee wil search diligently in the scripture wherein wee thinke to haue eternal life, wee shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; vvho as he is the end of the Lawe for righteousnes to euery one that beleeueth so doe they send vs directly, and as it vvere lead vs by the hand like a carefull Schoole-maister vnto hym, teaching vs to apprehend and lay hold on him with the hand of fayth, and to apply him with his gyfts and graces vnto our selues, and our own saluation. So that fayth is made the meanes, and as it were the Conduit to conuey Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Colos. 2. 12. Yee are buried (sayth he) with him thorow Baptisme, in whom yee are also raised vp together, through *the fayth*

Iohn, 5, 39,

Rom, 10, 4,
Gala, 3, 24,

of God, effectually working, who raised him from the dead. Whereof it insueth, that all the faithfull doe not onely obtaine the benefit of Christes death, and buriall by their Baptisme, whereby they die vnto sinne, but also doe receiue and enioy, the fruite & effect of his resurrection by a liuely fayth, wherby they are quickned and raised vp vnto righteousnes in thys lyfe, & are assertained of resurrection to glory in ỹ life to come, by his mighty working that is able to subdue all things to himselfe. *Phillip.* 3,21

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of this one vertue, it shall bee worth the labour, breefely (but yet plainly) to describe the forme, force, and nature of thys fayth wherof we speake. Wherin you shal not looke for the diuers significations, which that word receiueth in Scripture, nor for any declaration of those vnprofitable faithes whereof S. Iames speaketh, which are common to the wicked, and to the deuills themselues, whereby they beleeue, that Iesus is that Christ; but heere my purpose is *Iam*, 2, 19 *Mar*, 1, 24.

to

to entreate of that liuely and sauing fayth, which is peculier and propper to the elect and chosen chyldren of GOD, whereby they beleeue, that
Math, 1,21, Christ is theyr Iesus, by whom they are saued from theyr sinnes, & from the punishment due vnto them for the same, and by whom onely they
Rom. 8,17, are restored vnto the fauour of God, and made heyres with Christ of hys heauenly kingdome.

In the Epistle to the Hebrues, there
Heb, 11,1, is a notable description of that liuely fayth, where it is said, to be ỹ ground of things that are hoped for, and the euidence of thinges ỹ are not seene. Of which description of the Apostle we may make a plaine definition after this sort. Fayth is an assured perswasion of our saluation by ỹ means of Christ, which is grounded on the promises of God, and sealed in our harts by the holy Ghost. This definition is drawne from the forme and propertie of true fayth, but the other in the Epistle to the Hebrues, seemeth rather to be taken frō the substance of fayth, and speaketh of the obiect matter thereof. But both of them tend to one & the same thing, namely, to expresse the nature of

true

rue fayth, to consist in the certaintie of that eternall lyfe, vvhich is purchased vnto vs by Christ Iesus, which although we enioy not presently, yet by fayth we are as fully assured of it, as if we had possession and fruition thereof already. And hereof it is, *Coloss.* 2, 2. that the Apostle calleth it *plerophoria*, *Heb.* 10, 22. fulnesse or assurance of fayth, vvhen wee are perswaded that wee are so highly in Gods fauour, that nothing is able to seperate or remoue vs from the loue that God beareth vs in his sonne and our Sauiour Christ Iesus. Thys fulnes of fayth containeth in it these three things.

Fyrst, a notice or knowledge of the mercifull promises of GOD in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules and consciences, for our saluation. For as it is not enough for a man to haue meate, vnlesse hee also eate it & digest it, so it is not enough for vs to know the promises of God, *Heb.* 4, 2. vnlesse wee beleeue the same to be true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne salue

ſalue or Medicine in his window, vn
leſſe he apply it to his wound, ſo is
not ſufficient for vs, to knowe tha
Chriſt is the Sauior of the world, vn
leſſe alſo we acknowledge him to b
a Sauiour vnto vs, and lay hold o
him by the hand of fayth.

VVherefore this is the properti
and effect of a ſauing fayth, euent
apply Chriſt with his gyfts vnto e
uery one of the faithfull, and to mak
all cõcluſions of Gods promiſes par
ticuler, that is, peculier to themſelue
and their own ſaluation. And there
fore it is that fayth is called the lyf
of the ſoule, becauſe it is the inſtru
ment, wherewith Chriſt the true lif
and food of our ſoule is to be eaten.
Yea it is the mouth, the tongue, th
teeth, the ſtomack, and that heate o
our harts and ſoules, whereby Chriſt
the word of G O D, is ſpiritually ta
ken, eaten, and digeſted of vs, vvith
which word, or rather with which
Chriſt, our ſoules doe lyue: namely
with the fleſh and blood of Chriſt
which we eate and drinke, whilſt we
embrace & receiue Chriſt by a lyue
ly fayth. Wherupon S. Cyprian hath
thys ſweete ſaying. *Quod eſt eſca car
ni, hoc animæ eſt fides. &c.* That
which

Habac. 2.
Rom. 1, 17,
Heb. 10, 37.
Iohn, 6, 51.
Cypr. lib. de Cæna Dom.

hich meate is to the fleshe, that fayth to the soule. That vvhich ode is to the body, that is the ord to the Spyrit. So that fayth is bond, which dooth so straightlie ite and knytte vs vnto Christ, no herwise then the members are v-ed to the head; whereby we per-ke his spirituall graces, as the mem-rs of mans body receiue nutriment m the head; and in a word, what od things soeuer are necessary for r eternall lyfe, doe flowe and are riued vnto vs from Christ, as from most plentifull & wholesom foun-ne, & are conueied vnto vs by the trument of fayth, as by a strong d substantiall Conduit-pype.

It were too long, and not so per-nent to the purpose, to recite al the operties of this sauing faith, wher-we speake; it may suffise therfore haue shewed you these few notes, d effects thereof, by the due con-leration whereof, it shall bee easie r any to examine & try themselues the Apostle speaketh, whether ey be in the fayth or no; & conse-ently, whether they be true Chri-ans for the first part of that profes-n; namely for matters of beleefe, 2, *Cor*, 13, 5,

which

which cõsisteth (as hath been shewed) not onely in beleeuing whatsoeuer is propounded vnto vs in the holie Scripture, (although that also be true fayth) but also in the assurance of Gods loue and fauour towards vs wrought in our harts, by the preaching of the Gospel, & sealed by the holy Ghost; whereby we do firmely perswade our selues, that our sinnes are as vtterly forgiuen vs for Christ his sake, as if we neuer had committed any, and his righteousnes as perfectly imputed vnto vs, as if we had performed the same in our own persons. Wherfore, to conclude this first part of our present speech, hee that not onely protesteth with S. Ierom that hee dooth abhorre all sects and names of particuler men, as Marcionists, Montanists, Valentinians, and the lyke, (which lyke the builders of Babel) haue built vp Churches, Sinagogues, and Conuenticles to get themselues a name, that men might bee called after them, Marcionists, Montanists, and such others; hee say, that loatheth and detesteth sects and as hee was not baptised in the name of Marcion, Montan, or Valentine, but in the Name of Iesus Christ

Dial cont. Luciferanum.

Gene. 11.

Christ, ſo refuſeth hee to be called a Marcioniſt, Montaniſt, or Valentinian, or by any name of any man vnder heauen: and there-withall reiyceth in the name of Chriſt to be called a Chriſtian, and giuing al doctrines and Goſpels the ſlyp, pyttcheth him vpon the doctrine and Goſpell of IESVS, taught by his holy Apoſtles; he that can captiuate his vnderſtanding to the obedience of Chriſt, to beleeue humbly ſuch things 2. *Cor.* 10. 5.
as Chriſt by his Apoſtles propoſeth to hym, albeit hys reaſon or ſence would ſtand againſt the ſame. And not only ſo, but alſo perſwadeth and aſſureth his owne hart & ſoule, that all the mercifull promiſes that God maketh in his word, doe belong vnto him in eſpeciall, and that hee is one of that number which God hath elected to ſaluation, and for whoſe ſinnes Chriſt Ieſus the ſon of GOD *Epheſ.* 3. 17.
was content to die, and to riſe againe for hys iuſtification, hee that findeth himſelfe to be in this fayth, or rather hys fayth to be in hym, and feeleth the fruites and effects thereof, that is, as they are reckoned by the Apoſtle. *Rom.* 5. 12.
Rom. 5. to be at peace with God, to haue an entrance vnto grace, to haue

ſpirituall

ſpyrituall ioy, not onely in proſper
tie, but euen in tribulation and affl
tion; to haue hope that maketh n
aſhamed; and to haue the loue
God ſhed abroade in his hart by t
working of the holy Ghoſt, &c. Th
man, (no doubt,) is in a moſt ſu
caſe for matters of his faith, and ca
not poſſibly walke awry therein, b
may think himſelfe a good Chriſti
for this firſt poynt, which is for ma
ters of beleefe.

The ſecond part of this Chapter.

THere followeth the ſecond pa
of Chriſtian profeſſion, conce
ning lyfe and manners; vvhich is
matter of ſo much more difficult
then the former, by how many mo
wayes a man may be led from ve
tuous lyfe then from ſincere fayt
wherein there can be no compariſo
at all, ſeeing the path of our belee
is ſo manifeſt, (as hath beene ſhew
ed,) that no man can erre therin bu
of inexcuſable wilfulneſſe. VVhic
wilfulneſſe of errour, * the holy Fa
thers of Chriſtes Primatiue Church
did alwayes referre to two principa
and originall cauſes, that is, to pri
an

* *See S. Aug. de vtil. cre. cap. 1. Cyp. Epiſt. 61.*

The two cauſes of hereſie.

d ouerweening in our owne con-
ites, and to malice against our Su-
riours, for not gyuing our selues
ntentation to the thinges that we
ire. Of the first doe proceede new
inions, new glosing, expounding,
d applying of the Scriptures, pre-
rring our owne iudgement before
other past or present; the con-
mpt and debasing of holy Fathers
d Councels, & whatsoeuer proofe
ndeth not with onr owne lyking
d approbation.

The doings of Precis-matiques.

Of the second fountaine are deri-
d other qualities conformable to
t humour, as are the denying of
risdiction and authority in our Su-
riours, the contempt of Prelates,
e exaggeration of the faults and de-
fts of our Gouernours, the impug-
tion of all byshoplike dignities or
clesiasticall eminencie, and especi-
ly of that rule whereunto appertai-
th the correction of such lyke of-
nders: and finally, for satis-fying
is deuilish and pernicious venime
malice, those wicked reprobates
oe incite & arme the people against
eyr spirituall Pastours, they kindle
ctions against Gods faythfull Mi-
isters, they deuise a new Church, a
new

newe forme of gouernment, a new kingdome and Ecclesiasticall Hierarchie vpon earth, wherby to bring men in doubt or staggering vvhat or whom to beleeue, or whereunto to haue recourse in such difficulties as doe arise.

Theſe two maladies I say of pride and malice, haue beene the cauſe of obſtinate errour in all Heretiques from the beginning, as full well noted that holy and auncient Martyr S. Cyprian, when he sayd so long agoe. Theſe are the beginnings and originall causes of Heretiques & wicked Scismatiques, first to pleaſe and lyke well of themselues, and then being puffed vp vvith the swelling of pride, to contemne their Gouernors and Superiors. Thus doe they abandon and forsake the Church, thus doe they erect a prophane Altar out of the Church against the Church. Thus doe they breake the peace and vnity of Christ, and do rebell against Gods holy ordination.

The obſeruation of S. Cyprian.

Cyp. epiſt. 65 ad Rogation.

Nowe then, as theſe are the causes eyther onely or principally of erring in our beleefe, moſt facile and easie (as wee see) to be discerned, of errour in lyfe and manners, the

Many causes of euill lyfe.

many more occasions, causes, of-
ings, and fountaines to bee found.
at is to say, so many in number,
we haue euill passions, inordinate
petites, wicked desires, or vnlaw-
l inclinations within our mind, e-
y one whereof, is the cause often-
es of disordered life, & breach of
ds commaundements. For which
pect there is much more set down
Scripture for exhortation to good
e, then to fayth, for that the error
erein is more ordinary and easie,
d more prouoked by our owne
ltie, as also by the multitude of
nite temptations. Wherefore wee
de that our Sauiour Christ in the
ry beginning of his preaching,
ight after hee was baptised, and
d chosen vnto him S. Peter and S.
drew, Iames, and Iohn, and some
her fewe Disciples, went vp to the
ountaine, and there made his most
cellent, famous, and copious Ser-
on, recited by S. Mathew in three
hole Chapters, wherein he talketh
nothing els but of vertuous lyfe,
ouertie, meekenesse, iustice, purity,
rrowe for sinne, patience in suffe-
ng, contempt of riches, forgiuing
iniuries, fasting, prayer, repen-
tance,

The effect of Christes Sermon. *Math. chap. 6. and 7.*

tance, entrance by the straight gat
and finally, of perfection, holines
and integritie of conuersation, a
of the exact fulfilling of euery iote
Gods Lawe and commaundemen
He assured hys Dysciples vvith gre
asseueration, that hee came not
breake the Lawe, but to fulfill t
same: and consequently, vvho so
uer shoulde breake the least of h
Commaundements, and shoul
teach men so to doe, that is, shoul
perseuere therin without repẽtanc
and so by his example drawe oth
men to doe the like, should haue
place in the kingdome of heauen. A
Math, 5,20 gayne, he exhorted them most ea
nestly to bee lights, and to shyne
Math,6,24, good works to all the world, & th
except theyr iustice dyd exceede t
iustice of the Scribes and Pharisie
(which was but extraordinary a
externall) they could not bee saue
He told them plainly, they might n
serue two Maisters in thys lyfe, b
Math,7,13, eyther they must forsake G O D, or
bandon Mammon. Hee cryed vn
them, *Attendite*, stande attent, a
Math, 7,20 consider well your state and condi
on, and then againe, *seeke to enter*
the straight gate. And lastly hee co
cludet

ludeth, that the only trial of a good
ree, is the good fruite which it yeel-
eth, without the which fruite, let
he Tree be neuer so faire or pleasant
o the eye, yet it is to bee cut downe
nd burned. And that not euery one
hat shall cry or say vnto him, Lord, *Math*, 7, 25,
ord, at the last day, shall be saued,
r enter into the kingdome of hea-
en, but onely such as did execute in
eedes, the will and commaunde-
ents of hys Father in thys lyfe. For
ant whereof, he assured them, that
any at that day, who had not on- *Math*, 7, 22,
e beleeued, but also done miracles
hys Name, should be denied, re-
sted, and abandoned by him.

Which long lesson of vertuous
fe, beeing the first that euer our Sa-
our gaue in publique to hys Dis-
ples then newly gathered together,
s saint Mathewe noteth,) (hauing
eated some-what before of poynts
fayth, and by some miracles and
eaching shewed himselfe to be the
ue Messias) doth sufficiently teach
, that we must not onely belieue in
s name and doctrine, but conforme
ur lyues & actions also to the pre-
ipt rule of his commaundements.
For albeit in Christian Religion,

A similitude touching faith and workes.

faith be the first and principall foun-
dation, whereupon all the rest is to
be staied and grounded. Yet as in o-
ther materiall buildings, after the
foundation is layde, there remaineth
the greatest labour, tyme, cost, cun-
ning and diligence to bee bestowed
vpon the framing & furnishing of o-
ther parts that must ensue; euen so
in this celestiall edifice or building o
our soule, hauing layd on the foun
dation and grounde of true beleefe
the rest of all our life, time, labor an
studies, is to be imployed in the per
fecting of our lyfe and actions, an
as it were in raysing vp the wals an
other parts of our spirituall buildin
by the exercise of all vertues, and di
ligent obseruation of Gods cõman
dements, vvithout the which it wi
be to no more purpose for vs to bra
of our knowledge in the scripture
or to say wee haue fayth, & looke t
be saued as well as other men, the
it will be to purpose, to haue a foun
dation without a building vppon i
or a stock or tree ỹ beareth no fru
Which thing S. Iames (speaking
that historicall & dead fayth, whe
by the vvicked, and the very deui
themselues, beleeue that there is o

God

GOD,) expresseth most excellent-
ie in thys fit similitude: *As a body* *Iam.2,26.*
without a spirit is dead, euen so (saith he)
faith without works.

Thys poynt of doctrine of vertu-
ous life, & obseruing of Gods com-
maundements, not our sauior Christ
lone in hys Sermon, most earnestly
rged, (as hath beene sayde) but hys
ore-runner also S. Iohn the Baptist,
nd his followers the holy Apostles,
whereof the one continually called
pon the people to bring forth fruits *Math.3,8.*
neete for repentance; the other in
ll theyr wryting, & no doubt in all *Rom.12,1.*
heyr Sermons after matter of doc- *Ephe.4,1.*
rine and faith propounded, do pro-
eede to exhortation, and precepts of
hristian life. In so much as S. Au-
ustine & other auncient Fathers are
f opinion, that the rest of the Apo-
les, S. Peter, S. Iames, S. Iohn, and
. Iude, perceiuing the loosenes and
curity of the people in their times,
rected theyr wrytings, eyther onely
r principally to thys ende, euen to
rswade and enforce the necessitie
f good lyfe & conuersation among
hristians. Yea and that Saint Paule
mselfe, vvhen hee concludeth that
man is iustified by fayth without *Rom.3,28.*

the works of the Law, doth not exclude the vvorkes of charitie, as effects and fruites of fayth, which followe him that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which goe before him that is to be iustified. Whereby it appeareth, that Saint Paule handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames speaking of the notes and signes whereby we are iustified: that is, (as *Mat.*12,37. the word is taken * els where) declared or known to be iust or righteous before men.

The sum is, that although good works are not the causes of our sal- *Colos.* 1, 10. uation, yet they are the vvay (as it were) & the path that leadeth thereunto: becausse by them, as by certayne markes, we perceiue our selues to haue entered, and to haue proceeded in the way of eternall life. Yea they are the fruites and effects, where- *Iam.* 2, 18, by we testifie and declare both vnto our selues and to others, the truth of that fayth which we professe. And therefore our Sauiour Christ willeth vs in the gospel, to let our light shine *Math* 5, 16. *before men*, that they seeing our good

works

works, may take occasion therby to glorifie our heauenly Father.

And his holy Apostle Saint Iames, byddeth those carnall and sensuall Christians, that stoode so much vpon the onely name of fayth, to shew him theyr fayth by theyr works, that is, they should declare & testifie vnto men (as I haue sayde) the fayth which they professed, by the fruites therof. To men (I say) becaus men which iudge but by the outwarde appearance onely, cannot know the goodnes of a Tree, but by the good fruite vvhich it yeeldeth; they cannot discerne the inwarde fayth but by the outward workes. But as for God, that searcheth the secrets of the hart and raynes, it needeth not that wee should shewe him our fayth by our works, nor may we looke for iustification at his hands by the best of them, for then might we haue wherof to boast, but there is no boasting with God, and therfore no iustifying by works in his sight. Yet notwithstanding, the Lord requireth good works at our hands, to the end that hymselfe myght be * glorified, our needie bretheren releeued & * comforted, others gained and wonne by our

Iam. 2, 18.

Math. 7, 16.

Rom 4, 2.

* 1, *Pet*, 12.
* 1, *Cor.* 9. 1, 23.

our example, to the embracing of the same fayth and Religion which wee professe: our owne fayth exercised
2, *Pet.* 1, 10. and strengthned, and our calling and election made sure & confirmed.

And it is very requisite that the children of God, which are bought
1, *Pet.* 1, 18. with so high a price, as with the blood of Iesus, should glorifie God both in soule & body, because they are redeemed both in soule & body & not liue
1, *Cor.* 6, 20. vnto themselues, but vnto him which
1, *Cor.* 5, 15. dyed and rose againe for them.

This is the end of our election before the foundations of the vvorld were layde, as the Apostle testifieth
Ephe. 1. 4. Ephes. 1, 4, euen that we should be holy and blameleſſe before hym in loue. Thys is the ende of our creation, as the same Apostle witnesseth
Ephe. 2, 10. Ephesians, 2, 10. VVhere he saith that wee are Gods workmanshyp created in Christ Iesus vnto good workes wherein he hath ordayned that we should walke. This is the end of our
Luke, 1, 74. redemption, as old Zachary prophecied. Luke, 1, 74, 75, that beeing redeemed and deliuered from all our spirituall enemies, and from eternall destruction wherunto we were subiect, wee should serue God without

feare

feare, in holines and righteousnesse before hym all the dayes of our lyfe. Finally, this is the ende of our vocation. For God hath not called vs to vncleannesse, but vnto holinesse, and as he that hath called vs, is holy, so must we be holy in all maner of conuersation. And it cannot be that they which are truely iustified, that is to say, made righteous by a liuely faith in Christ, shoulde not also in some measure bee sanctified, that is, made holy by a faithfull life in him. 1, *Thes*, 4, 7. 1, *Pet*, 1, 15,

Let not men therfore deceiue thē-selues with the onely name and shadow of faith, without the nature and substance thereof. Let them not promise vnto themselues euerlasting life, because they knowe the true GOD, and whom he hath sent, Iesus Christ, but let them remember howe Christ his Apostle whom he deerely loued, expoundeth that saying, when hee wryteth. By thys we know GOD (*truely*) if wee keepe his commaundements; and whosoeuer sayth that hee knoweth him, and yet keepeth not his commaundements, is a lyar, and the truth is not in him. For as it is a true saying, and by all meanes woorthy to be receiued, that Christ *Iohn*, 17, 3, 1, *Ioh*. 2, 3, 4 1, *Tim*, 1. 15

Iesus came into the worlde to saue sinners; so it is as true a saying, and
Titus, 3, 8, no lesse worthy to be affirmed, that they vvhich haue beleeued GOD, should be careful to shew forth good works. S. Gregory vpon the words
Gre. in hom. of Christ to S. Thomas, *Blessed are*
2. 9. in Euā. *they who haue not seene and yet haue*
Iohn, 20. *beleeued*, hath a notable discourse to this purpose. If any (sayth he) inser heereof, I beleeue, and therefore am blessed, and shall be saued, hee sayth truely, if his lyfe bee aunswerable to hys beleefe: for that a true fayth doth not contradict in manners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians, in whom he
Titus, 1, 16, founde no vertuous life aunswerable to theyr profession; that they confessed God in wordes, but denied hym in theyr deedes. And S. Iohn
1. Iohn, 2, 4, auoucheth, that who soeuer sayth hee knoweth God, and keepeth not his commandements, is a liar. Which beeing so, vvee must examine the trueth of our fayth by consideration of our lyfe, for then and not otherwise wee are true Christians, if wee fulfil in works, that whereof we haue made promise in words. That is, in the

the day of our Baptiſme, we promiſed, to renounce the pompe of thys world, together with all the workes of iniquitie; vvhich promiſe, if wee performe now after Baptiſme, then are wee true Chriſtians, and may be ioyfull. But contrariwiſe, if our lyfe be wicked, and contrary to our profeſſion, it is ſayde by the voyce of truth it ſelfe. Not euery one that ſhal ſay to me Lord, Lord, ſhall enter into the kingdome of heauen. And againe, why do ye call me Lord, Lord, and do not performe the things that I tell you. Here-hence it is, that God complayned of his olde people the Iewes, ſaying: *This people honoureth me with their lips, but their harts are far off from mee.* And the Prophet Dauid of the ſame people. They loued him with theyr mouth, & with theyr tongues they lyed vnto him. Wherefore let no man preſume to ſay hee ſhall be ſaued, if fayth and good lyfe be diuorced and put a ſunder, which S. Chriſoſtome noteth, by the wofull and heauie chaunce and iudgement that happened vnto him, who in the goſpell was admitted to the feaſt of Chriſtian fayth and knowledge, but for lack of the ornament or garment

VVhat we promiſed in our Baptiſme.

Math. 7.

Eſay, 29. 13.

Pſalm 78. 36, 37.

of good life, was most contumeliously depriued of his expectation.

Of whom S. Chrisostoms words
Chrisost. hom. 9, in Iohn. are these. He was inuited to the feast, and brought vnto the table, but for
" that by his foule garments he dishonored our Lord that had inuited him:
" he was not only thrust from the Ta-
" ble and banquet, but also bound hand
" and foote, and cast into vtter dark-
" nes, where there is eternall weeping
" and gnashing of teeth.

VVherefore let vs not (deere bretheren) let vs not I say deceiue our selues, and imagine that our dead and vnfruitfull fayth vvill saue vs at the last day: for except wee ioyne pure lyfe to our beleefe, and in this heauenly vocation of ours, do apparell our selues with the woorthy garments of vertuous deeds, whereby we may be admitted at the mariage day in heauen: nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted his wedding weede.

Which thing S. Paule well noteth when hauing sayd, we haue an euerlasting house in heauen, not made with mens hands, he addeth presently
2. Cor. 5, 1, 2. lie thys exception, *Si tamen vestiti*

non nudi inueniamur. That is, if we be found at that day well apparrelled & not naked. Would God euery Christian desirous of his saluation, would ponder wel this discourse of S. Chrisostome.

The conclusion of this chapter

And so wyth thys alone to conclude our speech in thys Chapter, vvithout allegation of further matters or authorities, (which are infinite to this effect) it may appeare by that which hath already beene sette downe, wherein the true profession of a Christian consisteth; & thereby each man that is not partial, or blinded in his owne affection, (as manie are) may take a view of his estate & condition, and frame vnto himselfe a very profitable coniecture, how hee is like to speede at the last accounting day. That is, what profit or damage hee may expect by his knowledge & profession of Christian Religion. For as to him that beleeueth soundlie, and walketh vprightly in hys vocation, performing effectually euery way his professed dutie, there remaine both infinite and inestimable rewards prepared, so to him that strayeth aside, and swerueth from the right path of fayth & lyfe prescribed

vnto

vnto hym, there are no lesse paynes and punishments reserued.

For which cause, euery Christian that is carefull of his own saluation, ought to fixe his eyes very seriouslie vpon them both; and as in beleefe to shewe himselfe constant, firme, humble and obedient; so in life and and conuersation, to be honest, iust, pure, innocent, and holy.

And for thys second poynt concerning lyfe and manners, hath been already handled in my former boke, (which as I vnderstand is imprinted in England) I shall need to wade the lesse in further discourse hereof. But for I haue beene admonished by the wrytings of dyuers, how my former booke hath been disliked in two speciall poynts; first, that I speak so much of good works, & so little of fayth: secondly, that I talke so largly of Gods iustice, and so breefely of hys mercy, whereby the consciences of many haue beene offended: let the last chapter going before of beleefe and life, aunswere the first, and that which immediatly followeth, serue for the latter obiection and so I doubt not, but a Christian man may be thorowly resolued.

OF

OF THE ONELIE IMPEDIMENT THAT is wont to let sinners from Resolution.

Which is the mistrust and diffidence in Gods mercie, through the multitude and grieuousnes of their offences.

CHAP. VI.

Diſpaire, an ordinarie temptation to the greateſt ſinners.

AMong all other the moſt grieuous and perrilous cogitations, vvhich in thys worlde are accuſtomed to offer themſelues to a minde intangled and loden with great ſinnes, thys vſually is the firſt, (through the nature of ſinne it ſelfe and crafty ſuggeſtion of our ghoſtly enemie,) to fall into diſtruſt & diſpaire of Gods mercy. Such was the cogitation of moſt vnhappy Caine, one of the firſt inhabitants of the earth, who after the murther of his own onely Brother, and other ſinnes by him committed, brake into that horrible and deſperate ſpeech, ſo greatly offenſiue vnto his Lord and Maker, *Mine iniquitie is greater then that I may hope for* Caine. Gene. 4.

for pardon. Such was in like manner the deſperate conceit of wicked Iudas, one of the firſt of them that were choſen to the peculiar ſeruice of our Redeemer; who feeling hys conſcience oppreſſed with manifold iniquities, and moſt of all with the prodition of his owne Lord & Maiſter, tooke no other way of amendment or redreſſe, but to deſtroy himſelfe both in body and ſoule, adioyning onely theſe words, ful of myſerable diſtruſt & deſperation, *I haue ſinned, in betraying the innocent and iuſt blood.* By which words and moſt wretched end, hee more greeuouſly offended & iniured hys moſt louing and merciful Sauiour, then by all former iniquities committed againſt hym.

Iudas.

Math,27.

The ſhypwrack of ſoules ouerloden with ſinnes.

Thys then (moſt louing Brother) is the firſt and greateſt Rock, whereat a ſinfull ſoule ouerburdened wyth the charge of her owne iniquities, & toſſed in the waues of dreadfull cogitations, by the blaſtes and ſtormes of Gods threates againſt ſinners, doth cõmonly make her ſhipwracke. That is, that moſt horrible depth & dungion, whereof the holy ſcripture ſayth; *The impious man, when hee is*

Prou,18,

come

come into the bottome and profundity of his ſinnes, and contemneth all. That is the remedileſſe ſore, and incurable wound, wherwith God himſelf charged Ieruſalem, when he ſaid, *Inſanabilis fractura tua*: thy rupture is irremediable. And the Prophet Michæas conſidering the ſame people, thorow the multitude of their wickednes, to encline nowe to diſpayre of Gods goodnes towards them, brake forth into thys moſt pittifull complaynt; *For this will I weepe & lament extreamlie, I will ſtrip off my clothes and wander naked: I will roare like vnto Dragons, and ſound out my ſorow at Struthions in the deſert, for that the wound and maladie of my people is deſperate.* Ieremi. 3. Mich. 1.

Thys is that great and maine impediment, that ſtoppeth the conduits of Gods holy grace from flowing into the ſoule of a ſinfull man. This is the knyfe that cutteth in ſunder all thoſe heauenlie and bleſſed cordes, wherewith our ſweet Lord and Sauiour endeuoureth to drawe vnto repentance the harts of ſinners, ſaying by his Prophet, *I wil pul them vnto mee, with the chaynes of loue and charitie*. For by thys meanes euerie ſinfull conſcience commeth to aunſwer Hoſea. 11. The miſery of deſperation.

ſwer almighty God, as did Ieruſalem, when being admoniſhed of her ſins, and exhorted by hys Prophet to amendment of lyfe, ſhee ſayd, *Deſperaui, nequaquam faciam*, I am become deſperate, I vvill neuer thinke of any ſuch thing. To which lamentable eſtate when a ſinfull man is once arriued, the next ſtep hee maketh, is, (for auoyding all remorſe & trouble of cõſcience) to engulfe himſelfe into the depth of all deteſtable enormities, and to abandon his ſoule to the very ſinke of all filth & abhominations, according as S. Paule ſayd of the Gentiles in lyke caſe, *That by diſpaire they deliuered themſelues ouer to a diſſolute life, thereby to commit all manner of vncleannes.* Which wicked reſolutiõ of the impious, is the thing, (as I haue noted before) that moſt of all other offences vpon earth, doth exaſperate the ire of GOD, depriuing his diuine Maieſtie of that moſt excellent propertie, wherein he chiefflie delighteth and glorieth; which is, his infinite and vnſpeakable mercie. This might be declared by dyuers and ſundry examples of holie writ, howbeit two only ſhall ſuffiſe for this preſent.

Ierem.2.

Ephe.4.

The thing wherin God moſt delighteth, is mercy.

The

The firſt is of the people of Iſrael, not long before their baniſhment into Babilon; who beeing threatned from God by the Prophet Ieremie, that manifolde puniſhments vvere imminent ouer their heads, for their grecuous ſinnes committed againſt his Maieſtie, began (in ſted of repentance) to fall to deſperation, & conſequently, reſolued to take that impious courſe of all diſſolute lyfe, alledged before out of Saint Paul: for thus they aunſwered God exhorting them by his threates to reform their wicked liues; *We are now grown deſperate, and therefore we will heereafter follow our owne cogitations, and euerie one fulfill the wickednes of his own conſcite.* Whereat God ſtormed infinitely, and brake foorth into thys vehement interrogation, *Interrogate Gentes, quis audiuit talia horribilia?* Aske & enquire of the very Gentiles, whether euer among them, vvere heard any ſuch horrible blaſphemies. *Ierem.* 18.

A deſperate reſolution.

And after thys, for the more declaration of this intollerable iniurie heerein offered to his Maieſtie; hee commaunded the Prophet Ieremie to goe forth out of his owne houſe, and to gette him to a Potters ſhop, which

which in the village was fraining his veſſels vpon the wheele. Which Ieremie hauing done, he ſawe before his face a pot cruſhed and broken by the Potter al in peeces vpon the wheele, and thinking thereby that the veſſel had been vtterly vnprofitable and to be caſt away; hee ſawe the ſame clay preſently framed againe by the Potter into a newe veſſell, more excellent then before. Wherat he meruailing, God ſayd vnto him; Doſt not thou thinke (Ieremie) that I can do with the houſe of Iſraell, as this Potter hath done with his Veſſell? or is not ỹ houſe of Iſrael in my hands as the clay in the hands of this craftesman? I wil denounce vpon a ſuddaine againſt a Nation & kingdome that I will roote it vp, and deſtroy it: and if that Nation or Kingdome do repent from theyr wickednes, I alſo will repent mee of the puniſhment which I intended to lay vpon them. And then hee proceedeth forwarde declaring vnto Ieremie the exceeding griefe and indignation vvhich he conceiueth, that any ſinner whatſoeuer, ſhould diſpayre of mercie & pardon at his hands.

A meruailous example of Gods clemencie.

The ſecond example is, of the ſame peopl

people of Iſraell, during the tyme of their baniſhment in Babilon, at what time, being afflicted with many miſeries for their ſinnes, and threatned with many more to come, for that they changed not the courſe of their former vvicked conuerſation: they began to diſpaire of Gods mercy, and to ſay to the Prophet Ezechiell that lyued baniſhed among them, and exhorted them to amendment vppon aſſured hope of Gods fauor towards them; *Our iniquities and ſinnes doe lye greeuouſlie vppon vs, and wee languiſh in them, and what hope of lyfe then may wee haue?* At which cogitation and ſpeech, God being greatly moued, appeared preſently to Ezechiel, and ſayd vnto him. *Tell this people as I doe lyue ſayth the Lord God of hoſtes, I wiſhe not the death of the impious, but rather that hee ſhould turne from his wicked wayes and lyue. Why will the houſe of Iſraell dye in theyr ſinnes, rather then turne vnto mee.* And then he maketh a large & vehement proteſtation, that how greeuouſly ſoeuer any perſon ſhould offend hym, and how great puniſhment ſoeuer he ſhall denounce agaynſt hym, yea, if hee had giuen expreſſe ſentence of death

An other example of Gods wonderful mercie.

Ezech, 33.

death and damnation vpon him, yet *Si egerit pœnitentiam a peccato ſuo, feceritque iudicium et iuſticiam :* that is, if he repent himſelfe of his ſinnes, and exerciſe * iudgement and iuſtice for the time to come, *all his ſinnes that he hath committed ſhall be forgiuen him* (ſayth almighty God,) *for that he hath done iudgement and iuſtice.*

* Iudgment & iuſtice to be vſed in true repentance, that is, iudgment vppon our ſelues, & iuſtice toward others.

And thys nowe might be ſufficient, (albeit nothing els were ſpoken) for remoouing this firſt obſtacle and impediment of true reſolution, which is the deſpaire of Gods infinite goodnes and mercie. Neuertheleſſe, for more euident cleering and demonſtration of thys matter, and for the greater comfort of ſuch as feele themſelues burdened vvith the heauie weight of their iniquities committed agaynſt his diuine Maieſtie: I haue thought expedient in thys place, to declare more at large, this aboundant ſubiect of endleſſe mercie, towards all ſuch as will truly turne vnto him; in what time, ſtate, condition, or age ſoeuer in this life, which ſhall be ſhewed and ſette downe by theſe foure points and parts that doo enſue.

Foure parts of thys Chapter.

The first part, touching the loue that God beareth towards man.

FIrſt of all, by the infinite and incomprehenſible loue that almighty God beareth vnto man, which loue is alwaies the mother of fauor, grace and mercy. If you demaund of mee in what ſorte I doe prooue that the loue of God is ſo exceeding great towards man, I anſwer as the Coſmographer is wont to doe, vvho by the greatnes & multitude of the ſtreams and Riuers, doth frame a coniecture of the Fountayne from vvhich they flowe. The proper Riuers which are deriued and doe run foorth of loue, are good turnes and benefits, which being they are infinite, endleſſe, and inestimable, beſtowed by God vpon man, (as in the place before hath been declared, and the whole vniuerſall frame of thys vvorld doth abundantly beare witnes,) it followeth moſt euidently, that the origine, fountaine, & wel-ſpring of all theſe fluors, graces, and good turnes, muſt needes be infinite, immeaſurable, and farre ſurpaſſing all compaſſe of mans vnderſtanding.

If

If you require of me the cauſe and reaſon, why Almighty God ſhould ſo wonderfully be affected towards man, I can directlie yeeld ye none at all, but rather meruaile thereat with holy Iob, why ſo ſoueraigne a Maieſtie ſhould ſet his hart vpon ſo baſe a ſubiect. Notwithſtaading, the holy Scripture ſeemeth to alledge one principall reaſon of his loue, when it ſayth; *Nihil odiſti eorum que feciſti, et parcis omnibus, quia tua ſunt Domine, qui diligis animas.* That is, "Thou (ô Lord) which loueſt ſoules, "canſt not hate thoſe thinges vvhich "thou haſt made, but doſt vſe mercie "towardes all men, for that they are "thyne. And the lyke manner of reaſoning vſeth God himſelfe, when he ſayth by the Prophet Ezechiell: *Behold, all ſoules are mine*, and heere vpon he inferreth a little after, *Numquid voluntatis meæ eſt mors impij*. Can I haue the will to damne a wicked man, ſeeing that his ſoule is mine created & redeemed by me? as who would ſay, thys vvere a caſe agaynſt all order and equitie. And the reaſon of this maner of ſpeech & argumen is, for that euerie man naturally i inclined to loue the things that be o

Iob, 7.

Wiſd. 11.

1. The firſt cauſe why God loueth vs, for that he is our Creator, & we are hys own works. Ezech. 18.

hy

s owne making. So we see, that if man haue an Orchard, wherein be reat varietie of trees and plants, yet there be but one of his own pecu-er grafting, that florisheth and pros-ereth well; he taketh more delight herein, then in any of the rest, for hat it is his owne workmanshippe. o in lyke manner, if a man haue a ineyard of his owne planting and imming. For which respect the ho-e Prophet Dauid, finding himselfe nd the whole kingdome of Iurie in reat affliction & calamitie, thought o other meanes so forcible to draw God to compassion and commise-ation of theyr case, as to cry out to im in thys manner; *Thou which go-erneſt Iſraell, looke towards vs and bee ttent. Thou haſt brought foorth a ineyarde out of Egipt, thou haſt pur-ed the ſame from Gentiles, and haſt lanted it. Thou O God of all power, urne towards vs, looke vppon vs from eauen, and viſite this thy Vineyarde, hich thine owne right hand hath plan-ed.* The like manner of perswasion sed the holy Prophet Esay to moue God, when he said; *Looke vpon vs, I eſeech thee, O Lord, which are the work f thine owne hands.*

Euery man giuen to loue hys owne.

Pſalm, 79.

But

Iob, 10,

The confidence of Iob, in that God had made him.

But aboue all other, the bleſſed man Iob, ſtandeth as it vvere, in argument and diſputation vvith God about thys matter, ſaying, haue not thy handes made me? haue they not framed mee of clay and earth? haſt not thou compacted me as cheeſe is made of milke? haſt not thou knyt my bones and ſinewes together, and couered my fleſh with skynne? haſt not thou giuen me life, and conſerued my Spirite with continuall protection? how ſoeuer thou ſeeme to diſſemble theſe matters and hide them in thy hart, yet I know that thou remembreſt them all, and art not vnmindfull of them. By which worde thys holy man ſignified, that albeit god ſuffered him greatly to be tempted and afflicted in this life, ſo farre foorth as hee might ſeeme to haue forgotten him, yet was he well aſſured that hys diuine Maieſtie could not of his goodnes forſake or deſpiſe him, for that he was his creature, and the propper workmanſhippe of hys owne hands. In which very name of *workmanſhip*, holy Dauid tooke ſuch great comfort, conſidering that the workman cannot chuſe but bee louing and fauourable towards hys owne

owne worke, (eſpecially ſo excellent and bountifull a workeman, as is almightie God, towards a worke made as man is, to his own ſhape and likenes,) that in all his neceſſities, yea euen in hys greateſt infirmities of fleſhe, and moſt grieuous offences committed againſt his Maieſtie, he conceaueth moſt aſſured hope of mercy and pardon, vpon thys conſideration, that he was his workmanſhyp, and conſeqnently wel knowne to his diuine wiſedom, of how brickle & infirme a mettle he was made. For thus at one time amongſt other, hee reaſoneth of thys matter. Looke how far diſtant the Eaſt is from the Weſt, ſo farre off hath God remoued our iniquities from vs. Euen as a Father dooth take compaſsion of hys owne chyldren, ſo dooth the Lorde take mercy vpon vs, for that he well knoweth the mould whereof we are made, and doth remember that we are nothing els but duſt.

The aſſured hope Dauid had, in that he was gods workmanſhip.

Pſalm, 102.

In vvhich diſcourſe, the holy Prophet maketh mention of two things that did aſſure hym of Gods mercie, the one, that God was hys Creator, and Maker, and therby priuie to the frailtie of hys conſtitution & nature,

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the other, that hee vvas his Father whoſe propertie is to haue compaſſion on hys chyldren; and this is

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The ſecond reaſon of aſurance of Gods loue, for that he is our Father.

ſecond reaſon, more ſtrong & forcible perhaps then the former, why euery man may bee moſt aſſured of pardon that hartily turneth vnto almightie GOD; conſidering that hath pleaſed his diuine Maieſtie, not onely to be vnto man a Creator, (as he is to all other thinges,) but alſo Father, which is the title of the greateſt loue and coniunction, that nature hath left to things in this world. Wherof a certaine Phyloſopher ſaid vvell, that no man coulde conceiue the loue of a Parents hart, but he only ỹ had a chyld of his owne. For which reſpect, our Sauiour Chriſt to put vs in minde of this moſt feruent loue; and thereby as it were, by one fire to enkindle another within our harts, dyd vſe oftentimes & ordinarily, to repeate thys ſweete name of Father in his ſpeeches to his followers, and thereupon founded diuers moſt excellent and comfortable diſcourſes; as at one time when he exhorted them from ouer-much care and worldly ſolicitude; hee added thys reaſon; *Your Father in heaue-*

Math, 5, 6, 7, 8, &c.

Math, 6,

know-

knoweth, that you haue neede of theſe thinges. As vvho vvould ſay, hee knowing your wants, & being your Father, you ſhall not neede to trouble your ſelues with two great anxietie in theſe matters, for that a fathers hart cannot but bee prouident and careſull for hys Chyldren. The lyke deduction maketh hee in the ſame place, to the ſame effect, by compariſon of the byrdes of the ayre, and other irreaſonable creatures; for which, if God doth make (ſayth hee) ſo aboundant prouiſion, as all the whole world may witneſſe that hee doth; much more careſull will he be to prouide for men that are his own chyldren, which are more deere vnto hym then anie other terreſtiall thing created.

All which ſpeeches and reaſons of our Sauiour, are deriued from the nature and propertie of a Parent, which cannot but affect and loue his chyldren; eſpeciallie ſuch a Father, vvhom Chriſt calleth celeſtiall, vvho in thys perfection of true fatherlie loue, ſo far exceedeth all earthly Parents put together, as in power, clemencie and goodnes, almighty God ſurpaſſeth the infirmitie of his ſeeble

What a Father God is.

creatures. Such a Father, as hath not onelie gyuen lyfe and beeing vnto hys chyldren, but also (as S. Paule *Gala. 4.* sayth,) hath poured into theyr harts the diuine spyrit of his onely eternall Sonne, styrring them vp to most assured confidence and inuincible hope in hys fatherlie goodnes and protection. And vppon assurance of thys hope, haue as well sinners as Saints from the beginning, fled vnto hym confidently vnder this tytle of paternitie, and neuer were deceiued. So the Prophet Esay, as well in his own name, as in the name of the sinfull people of Israell, doubted not to cry *Esay 63.* *Thou art our Father, Abraham hath not knowne vs, and Israell is ignorant of vs: Thou O Lord, art our Father, thou art our Redeemer.* And to Christes cõfortable embassage. confirme thys assuraunce vnto vs Christ sent that most sweete & comfortable embassage vnto hys Disciples, presently vpon his resurrection *Iohn 20.* *Goe and tell my bretheren, that I do ascend vnto my Father, and vnto your Father: vnto my God, and vnto your God.* By which words of Father, and God, the one of loue and the other of power: the one of will, the other of abilitie, he tooke away all doub-

of not ſpeeding, from each man that ſhould make recourſe to thys merciſull Lord and Father. God himſelfe alſo, after many threates vſed by the Prophet Ieremie, agaynſt the people of Iſraell for theyr ſinnes, in the end, leaſt they ſhould diſpayre, turneth about his talk, and changeth his ſtile, aſſuring them of many graces & fauours, if they vvould returne vnto him; telling the houſe of Iſraell, that hee had loued her from the beginning, and had ſought to drawe her vnto him by threates, to the ende he might take mercy vpon her, and that now he intended to build her vp againe, to adorne her with ioy and exultation, to gather her children from all corners of the earth, to refreſh them with the waters and Riuers of lyfe, and all this (ſayth he) *Quia factus ſum Iſraeli Pater:* For that I am become now a Father to Iſrael. And in the ſame place to vvicked Ephraim (the head Cittie of the rebllions kingdome of Samaria, (hee ſayth) *Ephraim is become my honouraale Sonne, my delight, and deerely beloued childe, therfore my bowels are moued with compaſſion vppon him, and in aboundance of mercie will I take pittie of hym.* So much

How greatly ỹ reſpect of a Father moueth GOD.

Ieremi 31.

much attributed God to this reſpect of beeing a Father vnto Iſrael and Ephraim, and of theyr beeing his children: that for thys cauſe onely (notwithſtanding their infinite enormous ſinnes) his bowels of endleſſe mercie were moued with loue and compaſſion towards them.

Luke, 1. And theſe are thoſe tender & mercifull bowels, vvhich holy Zacharie Father to S. Iohn Baptiſt, proteſteth to be in almighty God towards mankind that had offended hym. Theſe are thoſe which were in that good old father mentioned in the Goſpel, who being not only offended but alſo abandoned by his younger ſonne, *Luke, 16.* yet after he ſaw him returne home againe, notwithſtanding he had waſted all his thriſt and ſubſtance, and had wearied out his body with wicked life, he was ſo far off from diſdaining to receiue him, as he came foorth to meete with him, fell vpon his necke and kiſſed him for ioy: adorned him with new apparrell and rich Iewels, The fathers liberall hart to the prodigall Son. prouided a ſolemne banquet for him, inuited his friends to be merrie with him, and ſhewed more exultation and tryumph for his returne, then if he had neuer departed from hym.

By

By vvhich parable, our Sauiour Chriſt endeuoured to ſet forth vnto vs the incomprehenſible mercie of his heauenly father towards ſinners, in which reſpect hee is truely called by his Apoſtle *Pater miſericordiarum*, the father of mercies. For that (as S. Barnard vvell noteth) this ſea & Ocean of mercies, doth flowe peculiarlie from the hart of a Father, vvhich cannot be ſayde ſo properlie of the Gulfe and depth of his iudgements. For which cauſe he is called in ſcripture the God of iuſtice & reuenge, and not the Father. And finally, thys bleſſed name of Father in God, doth import vnto vs by Gods own teſtimony, al ſweetnes, al loue, all friendſhyppe, all comfort, all fatherly prouidence, care and protection; al certaintie of fauour, all aſſuraunce of grace, all ſecuritie of mercie, pardon and remiſſion of our ſinnes, whenſoeuer vnfainedly we turne vnto him.

2, Corin. 1,

Ber. Ser. 5. de natal.

Pſalm, 35,

What the name of father doth import.

And in thys poynt his diuine Maieſtie is ſo forward and vehement, to giue vs aſſurance, that being not cõtent to ſet forth his loue vnto vs by the loue of a Fathers hart, hee goeth further, and proteſteth vnto vs, that hys hart is more tender towards vs

in thys behalfe, then the hart of anie mother can bee to the onely child & infant of her owne wombe. For thus hee ſayth to Sion, which for her ſins began to doubt leaſt he had forſaken her; *Can the Mother forget her owne infant, or can ſhee not bee merciſull to the chylde of her owne wombe? If ſhe coulde, yet can I not forgette or reiect thee: Behold, I haue written thee in the fleſh of mine owne hands.* And thys for ſo much as GOD is called our Father.

Eſay, 49.

The thyrd argument of Gods loue, the giuing his ſon for vs.

There remaineth yet a third conſideration, which more ſetteth forth Gods ineſtimable loue, then any of the other demonſtrations before handled. And that is, that he gaue the lyfe and blood of hys onely begotten & eternall ſonne, for purchaſing and redeeming vs when we were loſt; a price ſo infinite and inexpiable, as (no doubt) his diuine wiſedome would neuer haue gyuen, but for a thing which hee had loued aboue all meaſure. Which our Sauiour hymſelfe that vvas to make the payment, doth plainely ſignifie, and therefore alſo ſeemeth as it vvere, to wonder at ſuch a bargaine, when he ſayth in the Goſpell; *So deerely hath*

Iohn, 3.

God

God (my Father) loued the world, that hee hath giuen for it his onely begotten Sonne. In which words he aſcribeth this moſt wonderfull dealing of hys Father, vnto the vehemencie and exceeding aboundance of loue, as dooth alſo his deereſt Diſciple and Apoſtle S. Iohn, ſaying: In this appeareth the great loue and charity of God towardes vs, that hee hath ſent hys onelie begotten Sonne into the world, to purchaſe life for vs. In this (I ſay) is made euident his exceeding charitie, that we not louing him, hee loued vs firſt, and gaue his owne Son to be a raunſome for our ſins. Wherevnto alſo the holy Apoſtle S. Paul agreeth, admiring in lyke manner the exceſſiue loue of God in theſe words; God dooth meruailouſlie commend and ſet forth hys great loue vnto vs, in that we being yet ſinners, he gaue his ſon to the death for our redemption. And in another place, framing out, as it vvere, a meaſure of Gods mercy by the aboundance of his loue, ſayth thus; God who is rich in mercie, through the exceeding loue which he bore vnto vs, vvee beeing dead in ſin, he reuiued vs in Chriſt, and rayſed vs vp euen vnto heauen, 1. *Iohn*, 4. Chriſt was giuen for loue. *Rom.* 5. *Ephe.* 2.

" making vs to sitte downe there with
" him, to the end he might declare to
" all ages and worlds ensuing, the most
" aboundant riches of hys grace and
" goodnes towards vs.

Thys was the opinion of that noble Apostle S. Paule, and of all hys coequals, Apostles, Euangelists, Disciples and Saints: that this worke of our redemption, proceeded onelie from the inflamable fornace of Gods immeasurable loue. And therfore to make no other conclusion hereof, then that which S. Paule hymselfe doth make, If God haue not spared his owne propper and onely begotten sonne, but hath giuen him vp to

The conclusion of this poynt made by S. Paule.

Titus, 3.

" death for gayning vs vnto him, how
" can it be, that with him he hath not
" giuen vs all other things. If when we were hys enemies, and thought not vpon hym, hee sent to seeke vs so diligentlie, by such a messenger as he loued so deerely, allowing hym to lay downe a price for vs which he so infinitely esteemed: vvhat shall we thinke that he will doe vnto vs now, (wee beeing made hys owne by our redemption,) if we returne willingly vnto him: when our receiuing shall cost him nothing else, but onely a mer-

Rom 5.

mercifull looke vppon vs: which is not ſo much from the infinite bowels of hys bottomleſſe mercie, as is one droppe of water from the moſt huge gulfe of the maine Ocean ſea.

And thys ſhall ſuffiſe for the firſt poynt of Gods loue, declared vnto vs by the three moſt ſweete & comfortable names and reſpects of Creator, Father, and Redeemer.

The ſecond part: how God expreſſeth his loue towards ſinners.

NExt after vvhich, we are to conſider in what maner God is accuſtomed to expreſſe & declare thys loue of hys, in his dealings and proceedings towards ſinners. And firſt of all the wiſe man (hauing had long experience of thys matter,) beginneth to deſcribe and ſette foorth in thys ſort, ſaying vnto God himſelfe, *Thou (O Lorde) doeſt diſſemble the ſinnes of men, to giue vnto them tyme of repentance.* And then, vvhen they will not vſe thys benefite of his forbearing, but will needes enforce him to puniſh and correct them, he ſayth further of thys correction: *Such as wilfully* *Wiſdom, 11.*

Wiſd,12, *wilfully doe runne aſtray (O Lord) and will not turne vnto thee thou doſt correct them ſweetly by little and little, admoniſhing & exhorting them to leaue their ſinnes, and to beleeue in thee.*

Two rare poynts of clemencie in God.

These two poynts then of exceeding clemencie, by the teſtimony of the wiſe man, are found in almighty GOD, firſt, to vvincke at the wicked life of men, and to expect their conuerſion with vnſpeakeable patience and longanimitie, according as alſo the Prophet Eſay beareth witneſſe, adioyning the cauſe thereof in theſe words; *The Lorde dooth attend your conuerſion, to the end hee may take mercy on you, and thereby bee exalted.* *Eſay,30.* And ſecondly, for the ſame reſpect, when he is enforced by reaſon of his iuſtice to chaſtiſe them, yet doth he the ſame with ſuch moderation and mildnes, as alwaies in thys life, hee reſerueth place of pardon.

And vnto theſe tvvo, we may adioyne yet a third property of his mercie, more admirable (perhaps) then the former: which is, (as Tertullian excellently noteth) that he being the partie offended, yet firſt and principally deſireth reconſiliation; hee hauing receiued the wrong and iniury, *Tert. in Apol. cap.2.*

yet

yet doth he moſt buſilie intreate for amitie and attonement. And whereas in all right and equitie, hee might denie vs parſion, and for hys power take reuenge of vs at hys pleaſure, yet doth he not onely offer vs peace of hys owne accorde, but alſo ſueth vnto vs by all means poſsible to accept thereof, humbling (in a certaine manner) his diuine Maieſtie to our baſenes and vtilitie: and behauing himſelfe in thys reſpect, as a Prince that were enamoured of his bondſlaue and abiect ſeruaunt.

God that is offended, ſeeketh attonement with vs.

Thys might be declared by many of hys owne ſpeeches and doings in holy Scripture; but one place out of the Prophet Eſay ſhall ſerue for all; where Almightie God ſo earneſtlie wooeth the conuerſion of Ieruſalem, as no louer in the world could vtter more ſignes & teſtimonies of a hart inflamed and ſette on fire with loue, then hee dooth towards that Cittie which ſo highly had offended hym. For firſt, after many threates poured out againſt her, if ſhee dyd not returne, leaſt ſhe might perhaps fall into deſpayre, he maketh this proteſtation in the beginning of hys ſpeech, *Indignatio non eſt mihi, &c.* Angry

Gods wooing of Ieruſalem. *Eſay, 25.*

I am not (ô Ieruſalem) but whatſoeuer I haue ſpoken, I haue ſpoken of good will and loue. Secondly, hee entreth into thys diſpute, and doubt with hymſelfe about puniſhing her for her ſinnes, what ſhall I do? *Shall I treade her vnder my feete and put her to the fire? or els, will ſhee ſtay my puiſſaunt hande, and make peace with me, will ſhee (I ſay) make attonement with mee?* After which doubt and cunctation, hee reſolueth himſelfe to change hys manner of ſtyle, and to fall a little to chyde with her, & then hee ſayth; *Harken O yee deafe inhabitants of Ieruſalem, looke about yee, yee blinde folke that will not ſee: who is blinde and deafe but my ſeruaunt, that will not regarde or liſten to the Meſſengers which I ſende? O thou which haſt open eares, wilt thou not heare?*

His proteſtation.

His cunctation.

His chiding

And then a little after hee beginneth to ſmooth and ſpeake fayre againe, ſaying; *Euer ſince thou haſt beene gracious and glorious in mine eyes, I haue loued thee, and for thy ſoule will I giue whole Nations. Feare not, for that I am with thee.* Wherewith ſhe beeing little or nothing mooued, he returneth to a ſweet maner of complaynt, ſaying; *Thou haſt enthralled*

His fayre ſpeech.

mee

me by thy ſinnes, and with thine iniquities thou haſt greatelie afflicted mee. His complaynt.

VVhich being ſayde, and ſhee ſomewhat moued thereby to loue him as it ſeemeth, he turneth vnto her with thys moſt comfortable and kynde ſpeech; *I am hee, I am hee, which cancelleth thine iniquities for myne owne ſake, and will neuer thinke any more vpon thy ſinnes.* His kind ſpeech. All which being done, and they now reconciled, and made faſt friends together, his diuine Maieſtie beginneth a very louing conference (as it were) and ſweet expoſtulation with her, ſaying in theſe words, *Call thou to memory the things that are paſt, and let vs iudge our ſelues heere together. Tell mee if thou haue any thing wherby thou mayeſt be iuſtified. Thy firſt Parent was a ſinner. &c.* His conference.

Wherat ſhe being aſhamed, & hauing nothing in the world to anſwer for her ſelfe; almighty God comforteth her, and knitteth vp the whole matter in this moſt kinde and amiable ſort. Feare not, for I will poure out my ſpirite vpon thee, and vppon thy ſeede, and my benediction ſhall be vppon thyne of-ſpring; thy children ſhall bud vp and floriſh as willoes planted by the water ſide. This ſayth His ſweet concluſion.

" ſayth the Lorde and King of Iſrael,
" the Lord of hoſtes that is thy redee-
" mer; I am the firſt and the laſt, and
" beſides me there is no other God. Be
" mindfull of thys thou houſe of Ia-
" cob, I haue diſſolued and diſſipiated
" thy ſinnes, as a cloude is diſſolued in
" the ayre; be mindfull of this, & haue
" an aſſured confidence. Thus far con-
tinueth the treaty betweene God and his Citty of Ieruſalem.

A conſideration vpon the former treatie of God with Ieruſalem.

And now tell me (deere Chriſtian brother) whether it be poſſible for anie hart or tongue in the vvorld, to conceiue or expreſſe more vvayes or ſignifications of moſt vehement good will & burning affection, then of Gods part in this treaty hath been declared? VVhat louer or enamoured perſon vpon earth, vvhat paſſionate hart could wooe more earneſtly, ſue more diligently, ſollicite more artificiallie, complaine more pittifullie, expoſtulate more amiably, confer more intrinſically, remitte offences more readilie, offer benefites more aboundantly, conclude more ſweetly, and giue more pregnant teſtimonie of vnfayned loue, or more aſſured certainty of eternall league and amitie, then dooth almighty God vnto

o this Nation that ſo grieuouſly had offended him? who wil not confeſſe now with the Prophet Dauid, *That ſweete and mercifull is the Lord and his miſerations ſpred ouer all the reſt of his moſt wonderfull workes*. Who vvyll meruaile if the ſame Prophet made a vowe, that his euerlaſting Song ſhould be of the mercies of thys hys Lord and Maker? *Pſalm, 144.* *Pſalm, 16.*

Gods tender loue to Ieruſalem when hee was to deſtroy it.

But yet thys thing is made much more apparant, by that which hys diuine Maieſtie dyd afterwardes to the ſame people in the dayes of Ieremie the Prophet (aboue an hundred yeeres after thys Treatie in the time of Eſay) at what time God being reſolued to deſtroy them & their Cittie, for their obduration in their ſins, when the howre of execution drew neere, his bowels of mercy were ſo touched with cõmiſeration towards them, as hee called to Icremie, & cõmaunded him once againe to goe vp to the Temple gate, where all the people dyd paſſe in and out, & there with a loude voyce to cry as followeth; Heare ye the worde of God, ô all you of Iuda, that doe paſſe in and out by theſe gates; Thus ſayth the Lord of hoſtes, the God of Iſrael, yet *Ierem, 7.* " " "

do

" doe you amende your wayes, and I
" will dwell in this place with you &c
And when thys exhortation & bleſſed endeuor of almighty God, could not moue or profit them any thing at all, then hys vnſpeakeable goodnes beganne with ſharpe threates in thys manner; My furie and indignation is gathered together againſt this
Ierem,7. " Cittie, and vpon the inhabitants, and
" vpon the very beaſts & Cattell ther-
" of, as alſo vpon the fruite and trees
" of thys Region. The carcaſes of this
" people, ſhall be foode to the byrdes
" of the ayre, and to the beaſtes of the
Ierem,8, fielde, theyr enemies ſhall come and
" caſt foorth of theyr Sepulchers, the
" bones of the Kings and Princes of
" Iuda; the bones of theyr Prieſtes,
" Prophets and inhabitants: and ſhall
" dry them at the ſunne, and caſt them
" out into the dunghill. After al which long and dreadfull commination, he altereth his ſpeech preſently againe, and ſayth vvith a very lamentable & pittifull voyce. *And will not he that*
A pittifull complaint. *is fallen (notwithſtanding all this) riſe vppe againe? Will not hee that is departed from mee, returne vnto mee againe? O, why dooth my people runne from mee ſo obſtinatly?* By which louing

ing complaynt, and infinite other meanes of mercie that God vſed to that people, when no amendment at all could be procured, hys diuine Maieſtie was enforced to call Nabuchodonoſer K. of Babilon before the walls of Ieruſalem, to deſtroy it. But euen now alſo conſider the bowels of hys vnſpeakeable mercy. For hoping that by thys terror they might perchance be ſtyrred vp to conuerſion, hee ſent Ieremie the Prophet to them againe, vvith thys embaſſage, *Tell the inhabitants of Ieruſalem, will yee not yet receiue diſcipline and obey my words?* VVhereat thoſe graceleſſe people were ſo lyttle moued, as they tooke Ieremy and caſt him into priſon for his meſſage, and thereby exaſperated moſt greeuouſly Gods further indignation againſt them. Notwithſtanding all which, his incomprehenſible clemencie vvoulde not thus abandon them: but commanded holy Ieremie to write out all his threates and promiſes in a booke together, and to ſende the ſame vnto them, foorth of the pryſon where he lay, by hys ſeruaunt Baruch, to be read in their hearing; and ſo he did. VVhereof when Ioacim the king had vnder-

The wonderfull proceeding of God with Ieruſalem.

Ierem. 35.

Ierem. 36.

vnderſtanding : hee commaunded Baruch to be brought into his preſence, and there to reade the Booke by the fire ſide, (as the Scripture noteth.) And vvhen hee had heard but three or foure pages thereof, hee cut them out with a penknife, and threw the vvhole booke into the fire, & ſo conſumed it. At which obſtinate & impious dealing, albeit Almightie God were exceedinglie offended, yet commaunded hee the ſame booke to be indited & written againe, in much more ample manner then before, thereby (if it had beene poſſible) to haue ſtirred vp and gayned that people vnto hym. But when this by no meanes in ỹ world could be brought to paſſe : then permitted his diuine Maieſtie, the vvhole Cittie to be deſtroyed, according to hys former threates, and that rebellious people to be led away captiue in bondage to Babilon. In which place and miſerie (notwithſtanding theyr demerits) hys infinite mercie could not forſake them, but ſent hys Prophet Ezechiell, as alſo Baruch vnto them, vvith extreame complaynt of theyr obduration : and yet offering vnto them mercie and pardon euen then, if

The obſtinacie of the Iewiſh Nation.

Ezech. 23.

they would repent.

And what more vvonderfull clemencie then thys, can poſſiblie bee imagined deere Chriſtian brother? May in-reaſon anie man euer nowe enter into doubt or diſpaire of Gods mercie, how great and greeuous ſoeuer the burden of his ſins be, when hee conſidereth thys proceeding of his eternall Maieſtie with the people of Iſraell, for ſo many yeeres and ages together: vvhom hymſelfe calleth notwithſtanding, *Gentum Apoſtatricem dura facie & indomabili corde:* An apoſtalicall Nation, of a ſhameleſſe countenance and incorrigible diſpoſition? Can GOD deuiſe any more effectuall and forcible meanes, to erect and animate a ſinner confidently to returne vnto him, then are theſe? And yet (gentle reader) for thy further comfort and encouragement in this behalfe, I vvill adioyne one thing more, which doth exceede and paſſe all reaſon & reach of humaine imagination, and this is, that GOD promiſeth to a ſinner that faithfully will returne vnto him, not onely to forgette and vtterly extinguiſh all memorie of hys former iniquities, but alſo to make more

Ezech. 2. Epithetons giuen by God to the people of God.

A wonderfull poynt.

ioy

ioy and tryumph at his conuersion, and to loue and cherrish hym more tenderlie at his returne, then if hee had neuer fallen or departed from his seruice. This God himselfe signifieth by the Prophet Esay, when he sayth: *Call vnto Ierusalem, speake vnto her hart* (that is, comfortablie,) *for that her iniquitie is forgiuen, shee hath receiued double at Gods handes for all her sinnes committed.* And more plainely in another place by the same Prophet, *The light of the Moone shall be as the light of the Sunne: and the light of the Sunne shall be as the light of seauen dayes, seauen tymes put together, when God shall binde vp the wounds of his people, and heale theyr sores.* And to thys purpose doe appertaine directlie those most vvonderfull Parables of our Sauiour in the Gospell, concerning the extraordinary ioy & feasting that the carefull Woman made, vvhen shee had found againe her grote that was lost, & the good sheepeheard, vvhen he brought backe the sheepe that vvas astray: and the mercifull Father vvhen hee receiued home his Sonne that before had abandoned hym. And to the same purpose doth it also appertayne, that

Esay, 40.

What ioy there is made at a sinners conuersion.

Esay, 30.

Luke, 15.

in

n the Prophet Dauid God glorieth *Psalm.* 57.
ſpecially in the ſeruice of thoſe peo-
le, that before had not knovvne
im. And thys ſhal ſuffiſe for thys ſe-
ond poynt, to ſhew what wonder-
ull meanes almighty God doth vſe,
n ſetting forth his mercy, for allure-
ent of ſinners vnto repentance.

The third part: what aſſurance God giueth to them that repent.

AND ſo hauing declared vvhat exceeding great loue and mercy God beareth towards man, and how effectually hee expreſſeth the ſame by his ſuing vnto ſinners for their con-erſion; it followeth that we ſhould n thys thirde place, examine ſome-vhat more in particulers, what cer-ine aſſuraunce his diuine Maieſtie iueth, of vndoubted pardon and ful emiſſion of theyr ſinnes, to all ſuch s vnfainedly ſhall reſolue thẽſelues o make their refuge vnto him.

Which thing, albeit euery man by hat which before hath beene trea-ed, may ſufficiently conceiue, yet or the importance of the matter, it hall not bee amiſſe in thys place al-o, to adde a word or two, for more plaine

plaine and euident demonſtratio
here. And thys ſhall be done b
ſetting downe both the wordes a
dedes, that is both the promiſes
performance which almighty G
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The promiſes of God to ſinners that repent.

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& pardon which his diuine Maieſt
hath made to ſinners, and vvheru
to by his ſacred vvord, he hath in
certaine manner obliged himſelf
are both manifold, vehement, abſo
lute, reſolute, and vniuerſall. *Whoſo*

Ezech. 18, 33, 34, 37,

uer ſhall depart from his wicked way
and turne vnto mee, ſayth Almigh
God) *I will receiue him.* Behold, t
vniuerſalitie of all people & perſon
vvithout excluding any. And the
further, *At what time ſoeuer an i*
pious man ſhall returne vnto mee, fro
his impietie, his wickedneſſe ſhall n
burte hym, ſayth the Lorde GOD
hoſtes. See the vniuerſality of al time
and ſeaſons without exception. B
yet harken what God addeth beſide

Lea

aue off to doe peruersly, (sayth hee to the Iewes.&c.) *and then doe you me and finde faulte with mee if you n. For if your sinnes were as redde as arlet, they shall bee made as white as owe. &c.* Consider the vniuersalitie of all kinde of sinnes, be they neer so grieuous, so horrible, or heynous. And finally, God talking to a ule that hath oftentimes fallen and ost infinitely offended him, hee yth thus; It is a common receiued eech, that if a woman depart from r husband, and doe ioyne herselfe another man, she may not returne her first husband againe, for that ee is defiled and made contamite. And yet whereas thou hast derted from mee, and hast committ fornication with many other lors, doe thou returne vnto mee aine, and I will receiue thee, sayth mightie God. Esay, 1, Ierem, 3,

By which words is expressed the urth vniuersalitie, containing all tes, qualities, and conditions of en, how many wayes, or howe ofntimes, or howe contemptuously euer they haue committed sinnes ainst hys diuine Maiestie. And rat may be added nowe more vn-

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The promiſes of God to ſinners that repent.

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hoſtes.* See the vniuerſality of al time
and ſeaſons without exception. Bu
yet harken what God addeth beſide

Lea

Leaue off to doe peruerſly, (ſayth hee vnto the Iewes.&c.) *and then doe you come and finde faulte with mee if you can. For if your ſinnes were as redde as Skarlet, they ſhall bee made as white as Snowe. &c.* Conſider the vniuerſalitie of all kinde of ſinnes, be they neuer ſo grieuous, ſo horrible, or heynous. And finally, God talking to a ſoule that hath oftentimes fallen and moſt infinitely offended him, hee ſayth thus; It is a common receiued ſpeech, that if a woman depart from her husband, and doe ioyne herſelfe to another man, ſhe may not returne to her firſt husband againe, for that ſhee is defiled and made contaminate. And yet whereas thou haſt departed from mee, and haſt committed fornication with many other louers, doe thou returne vnto mee againe, and I will receiue thee, ſayth Almightie God. *Eſay*, 1, *Ierem*, 3,

By which words is expreſſed the fourth vniuerſalitie, containing all ſortes, qualities, and conditions of men, how many wayes, or howe oftentimes, or howe contemptuouſlie ſoeuer they haue committed ſinnes againſt hys diuine Maieſtie. And what may be added nowe more vn-

to thys? was there euer Prince that made so large an offer to hys Subiects? or was there euer Father that gaue so ample & vniuersall promise of pardon vnto his chyldren? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all tymes and seasons, all states & qualities of sinners are comprehended? O most miserable and infortunate man, that excludeth himselfe, whō God excludeth not. What is there in this generall & vniuersall promises, whereof any man in the vvorld should haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiseth; ô deere brother, it is onely loue and charitie; and consequently cannot deceiue vs.

Foure vniuersalities in Gods promises to sinners.

Of the trueth and surety of hys promises? It is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises? it is infinite, and not restrained by anie bounds or limitation: whereof then may we doubt? or in which of these three poynts may we not conceiue most singuler consolation? Heare the

3. Poynts of great comfort.

he cõfortable meditation that blessed S. Bernard made vpon these three articulers which we haue now mentioned. *Tria considero* (saith hee) *in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem redditionis. &c.* *Bern. ser. in ver. Psalm. miseric. Do. in æter. Can.*

That is, I do consider three things (saith thys holy man) wherin all my hope consisteth, and vvhereby it is made inuinsible. First, the exceeding loue and charitie of him, that calleth me to him by repentance, secondly, the infallible trueth and certaintie of his promise which hee maketh to me of pardon and mercie; thirdlie, the endlesse power and abilitie hee hath to performe whatsoeuer hee promiseth. This is that triple or three fold hope and chayne vvhich holy Scripture saith is hardly broken, for that by this rope let downe vnto vs from heauen (which is our Countrey) into this world, that is our prison, wee may ascende and mount vp (if wee will) euen vnto the sight and possession of Gods eternall kingdome and heauenly glory. Thus far that blessed father. *Eccle. 4.*

But now to the second poynt, if we consider how faithfully almigh- Howe God hath perfor-

med hys promiſes to ſinners that haue repented.

tie God hath put in execution thoſe promiſes of his from time to tyme, and how no one man vpon earth, (for many ages as the world hath continued) vvas euer yet fruſtrate of this hope, in making his conuerſion vnto his Maieſtie, if hee made it from his hart; we ſhall finde further cauſe for vs to confide. For ſo much as it is not probable, or in reaſon to be imagined, that he which neuer failed in times paſt, wil breake his promiſe for the time to come, eſpecially ſeeing now in Chriſtianitie, when we haue thys aduantage aboue other former times (as S. Iohn dooth alſo note) that hee vvho vvas and is our Iudge, is become alſo our aduocate to pleade our cauſe.

1, *Iohn.* 2.

Caſt backe thyne eyes then my louing brother, and take a viewe of all ages, times and ſeaſons paſt and gone. Begin from the firſt creation of the world, and come downward euen vnto this day: and examine indifferently vvhether in all thys wide compaſſe of times, perſons, places and moſt greeuous offences committed againſt his diuine Maieſtie, there were euer yet any one ſinner vppon earth, that returned vnfaynedly and wa-

Neuer ſinner repented that was not pardoned.

was not receiued. The ſinne of our firſt Parents vvas preſently forgiuen vnto them, vppon theyr firſt ſignification of greefe and ſorrowe for the ſame. And not onely thys, but our Sauiour alſo Ieſus Chriſt vvas promiſed to be ſent, for reſtoring them and theyr poſteritie to the glory and felicitie which by theyr fall they had loſt. After thys, vntill the time of Abraham and of the people of Iſraell, as ſome workes of Gods iuſtice are recorded in holy writ, that were exerciſed vppon irrepentant offenders: ſo are there manie more celebrated of his mercy; and onely two perſons in particuler are mentioned, vvho notwithſtanding ſome ſorrow which they ſeemed to haue of theyr offences, were yet reiected; the firſt wherof was the murtherer Caine, vvho at the beginning denyed hys vvickednes vnto God, and then beeing conuicted, diſpayred of remiſſion. The ſecond was Eſau, whom Saint Paule calleth a Prophane fornicator, vvho found no place of repentance albeit with tears he ſought the ſame. Wherof S. Chriſoſtome giueth the reaſon in theſe vvordes; *For this cauſe Eſau obtayned not pardon, for that hee dyd*

Adam and Eue. *Gene.3.*

The reiection of Caine and Eſau. *Hebr.12.* *Chriſ. hom. 80. de pœnit. ad pop. antio.*

not repent as hee should haue doone, b
teares proceeding rather of anger an
temptation, then of true sorrow.

VVhen the people of Israell cam to be a distinct Nation, and to be gouerned by Gods appoyntment, how grieuously (trow you) dyd they offend daily, and almost hourely hys diuine Maiestie? And howe graciously dyd his vnspeakeable clemencie remit and pardon their manifold and innumerable sinnes and trespasses done agaynst hym? The vvhole Scripture (in truth) seemeth nothing else, but a perpetuall narration of Gods incredible patience and infinite mercies towardes them. And if I would speake of particuler persons among them, which he receiued to his fauor after great and manifold offences committed: there would be no end of all that recitall.

The infinite sins of the Iewish people, & theyr infinite pardons receiued from God.

Let Manasses that most impious and wicked King be an example for all: of whose enormous lyfe & most detestable actes, whole pages are repleniſhed, both in the bookes of Kinges and Chronicles: and yet afterwards notwithstanding, the same man falling into misery & calamity among the Babilonians, (a fortunate

The example of Manasses. 4, *Reg.* 21. 2, *Chro.* 33.

schoole

schoole oftentimes for Princes, who in theyr prosperitie are wont to contemne God,) he beganne to bee sorrowful for his former life & actions, and became repentant (as the scripture sayth) in the sight of God for the same. Wherat his diuine & incomprehensible mercy was so much moued presently, as he receued hym to fauour, and brought him backe from hys pryson and fetters, to hys kingdom & imperiall throne of maiestie.

The example also of the Niuiuites is very notable and singuler in this behalfe, gainst whom Almightie God hauing decreed a sentence of death, to bee executed within a certaine time; he commaunded Ionas the prophet to goe & denounce that sentence vnto them. But Ionas well knowing the nature and disposition of God towards mercie; fore-sawe (as afterwards hee signifieth) that if hee shoulde goe and beare that embassage vnto them, and they thereuppon make thange of theyr lyues, his Maiestie would presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose

The example of the Niniuites.

Ionas, 1, 2, 3, 4.

rather to flee away by ſea to the Cittie of Tharſis, and there to hide himſelfe. But Almighty GOD raiſed a tempeſt in that iourney, and diſpoſed in ſuch ſort, as Ionas was caſt into the Sea, and there receiued & deuoured by a Whale; from vvhoſe belly hee was commaunded afterwardes to repaire to Niniuie, and to doe his former meſſage, vvhich hee performed. And the tennour of his meſſage was, that within forty daies that huge Cittie of Niniuie ſhoulde be deſtroyed. Which he hauing denounced vnto them, the ſequell fell out as Ionas before had ſuſpected. For the Niniuites beleeuing the meſſage, and betaking themſelues to repentance, GOD forgaue them preſently, wherat Ionas was exceedingly greeued and offended, and complained ſweetly to God of his ſtrange dealing heerein, demaunding vvhy he had enforced him to come and preach deſtruction vnto thē, knowing before hand that hee would pardon them. But hys merciſull Lorde aunſwered him fully to this poynt, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For

For ſo it chaunced, that Ionas ſitting vvithout the walles of the Cittie Niniuie, vnder an Iuie buſh, that in one night by Gods appoyntment was ſprung vp to couer him from the ſunne: the ſame Iuie by Gods ordinance was perriſhed vpon the ſuddain, and was conſumed by a worme, leauing the poore Prophet deſtitute of that cõſolation of ſhadow which he receiued by it. VVherewith he being not a little diſquieted and afflicted, God ſayde vnto him: thou (Ionas) art ſorrowfull, and much greeued for loſſe of thine Iuie tree, which notwithſtanding thou diddeſt not plant or make to growe, nor tookeſt anie labour at all about it. But the ſame grew vp in one night, and in one night it perriſhed agayne. And ſhall not I then be careful to pardon my great Cittie of Niniuie, wherein there be aboue an hundred & twentie thouſand innocent people, which cannot diſtinguiſh betweene theyr right hand and theyr left? Thys was the aunſwere of Almighty GOD to Ionas, for defence of his ſinguler inclination to mercy, in reſpect that the Niniuites vvere his owne creatures, hys owne vvorkmanſhip, and the la-

Conſider this ſpeech of almighty GOD.

Ionas. 4.

bours of hys owne handes, as all other people alſo are. Of which kind of reaſon and conſideration, there haue been diuers things ſayd & declared * before, for manifeſtations of Gods infinite mercie. And all this that hetherto hath beene ſpoken, is of thinges onely done in time of the olde Teſtament, before the appearance of Chriſt our Sauiour in the fleſh. But now if we looke into the time of grace, vvhen God incarnate came himſelfe in perſon to ſhew the riches of hys endleſſe mercie vnto mortall men vpon earth: vvee ſhall ſée more examples without compariſon, of his exceeding clemencie. For that nowe, our Creator and ſheepeheard, ouercome (as it were) with extreame compaſſion, came down into the vale of our miſery, with reſolution, not onelie to offer pardon and forgiuenes to all his ſheepe that were aſtray and vvould returne: but alſo to follow and ſeeke them out: and being found, to lay them on his own ſhoulders, and ſo to bring them back vnto the folde againe, and there to gyue his life and blood for theyr defence againſt the Wolfe.

* In the firſt part of this booke.

Examples of mercy in the new Teſtament.

Luke, 15.

O ſweete Lord, what greater loue can

can bee imagined then thys? vvhat more pregnant signification of inflamed charitie, can mans cogitation conceiue or apprehend? is it meruaile nowe if hee which discended vnto vs with hys hart, & with these bowels of burning affection, did set open the gates of al his treasures, fauours and graces vnto vs? Is it meruaile if the Apostle S. Paule doe say of thys time *Superabundauit gratia*, that grace dyd ouer abound; & yet further in another place, that Christ beeing very God, did in a certaine sorte, impouerish & empty himselfe, with the most wonderful effusion of mercies, and hauocke of Heauen, which at thys time, and euer since he hath made. *Iohn*, 10, 12 *Rom.* 5, *Phillip*, 2,

Heere-hence it proceeded, that al his delight and pleasure vpon earth, was to conuerse with sinners, and to giue them comfort, courage, & confidence in him. Which hee dyd so manifestly in ỹ sight of all the world, as he became very scandalous & offensiue therby to the Scribes & Pharisies, and other principall Rulers among the Iewish Nation. Heere-hence also dyd proceede those hys most meruailous speeches & strange inui- The wonderful clemencie of Iesus our Sauiour. *Mat*, 9, 11, *Marke*, 2, *Luke*, 5,

inuitations of wicked men vnto him as for example at one time among other, when he cryed out in publique. *Come vnto mee all yee that doe labour,* *Math, 11,* *and be heauie loaden, and I will refreſh you.* And at another time going into the Temple of Ieruſalem vppon a high feſtiuall day, when all the people were gathered together, he ſtood vp in the midſt of them all, & brake forth into this vehement inuitation, with a loud voyce, as S. Iohn Euangeliſt recordeth; *If any man among* *Iohn, 7,* *you be thirſtie, let him come vnto mee and hee ſhall drinke.* Heereby it came to paſſe, that hys diuine Maieſty was *Math, 11.* termed commonly, *Publicanorum et peccatorum amicus,* the frinde and familiar of wicked publicans and ſinners. And heereof finally it did proceede, that he receiued all, embraced all, and forgaue all that repaired vnto him; were they Scribes, Phariſies, Souldiours, Publicans, Vſurers, Harlots, Theeues, Perſecutors, or whatſoeuer moſt grieuous offenders beſides; (whereof particuler examples in each kinde might bee alledged,) aſſuring vs furthermore, that after hys reſurrection, and bleſſed aſcention to the right hand of hys Father, hee

he would bee more bountifull, yet in thys maner of proceeding, *and drawe all men vnto him:* being at one time both our Iudge and Aduocate, our King and Mediatour, our God and Redeemer, our Father & brother, our Priest and Sacrifice, and hee that both pleadeth and determineth our cause together. *Iohn. 12.*

What then should not wee hope at thys tyme (deere Christian brother) at the hands of thys our Lord and Maister, which hath left vnto vs such wordes, such deedes such assured euidence of his infallible loue & aboūdant mercies towards vs? why should not his dealings with other men before vs, giue vs hart and courage to trust assuredly in him, for the tyme present and to come? Why should not his former most infinite mercies, be vnto vs odoriferous alluring fauours and oyntments, to make vs as ỹ spouse did in the Canticles, follow and run after him. *Cant. 10.*

Great and many causes of assured hope in Cstrist.

Heare what denout Saint Bernard doth meditate vpon thys passage of Christes fragrant oyntments. O sweet Iesus (saith hee) the fresh and odoriferous smell of thy wonderfull clemencie, dooth allure vs to run after *Ber. Serm. 5. in Cant.*

ter thee, whē we heare ſay, that thou diſpiſeſt not beggers, nor abhorreſt ſinners. We know right wel ô lord, that thou diddeſt not reiect ỹ theeſe that confeſſed thee, nor the ſinfull woman that wept vnto thee, nor the Chananæan that humbled her-ſelfe before thee, nor the wicked adultereſſe brought vnto thee, not ỹ toul-ler or tribute gatherer that followed thee, nor the publican that repaired vnto thee, nor the diſciple that denied thee, nor Saule that did perſecute thee, nor thy tormentors ỹ dyd naile thy ſacred body to the Croſſe. O Lorde, all theſe are fragrant ſmelles and ſauours of thy moſt ſweete mercie; and at the ſent of theſe thyne ointments, we doe follow and run after thee. Thus farre S. Bernard.

The 4. part: the application of all that hath been ſaid.

AND ſo vvith this to come to the fourth & laſt part of thys Chapter, and to apply all that hath beene ſayde of Gods mercy to our preſent purpoſe; What man is there liuing in the world, that reading and belieuing theſe things, can doubt or miſtruſt

truſt to receiue pardon for their ſins? *If God be hee that iuſtifieth, who is able to condemne vs*, ſayth the holy Apoſtle S. Paule? If God be minded to deliuer vs, who can take vs out of hys hands? If God proteſt that hee will pardon vs, why ſhould we make any doubt or queſtion thereof at all? VVhy ſhould vvee not ioyne rather with that confident & faythfull ſeruant of his Saint Paule, who ſayth vnto vs, and to all other ſinners lyuing, in his Maiſters name; *Let vs repaire vnto him with a true hart in fulnes of fayth, hauing purged our harts from an euill conſcience: let vs hold faſt an immoueable confeſſion of our hope, ſeeing he is faithfull which hath giuen vnto vs his promiſes, and let vs conſider how one of vs may prouoke another to charity and good works.* By which words, the holy Apoſtle ſignifieth, that what ſinner ſoeuer ſhall reſolue with himſelfe, to purge his conſcience from wickednes for the time to come, and to employ the reſt of his life in charity and good works, he may confidently and boldlie repaire vnto almighty God, with moſt certaine aſſurance to receiue pardon and remiſſion.

Rom. 8.

Iohn. 10.

Hebr. 10.

S. Pauls exhortatiõ to confidence.

And alas (deere brother) why then ſhould

ſhould any man deſpaire? VVherefore ſhould anie man caſt away hys owne ſoule, that God ſo much deſireth to ſaue? what a pittifull and lamentable caſe is it, to behold ſo manie Chriſtians in the vvorlde to goe languiſhing in theyr ſinnes, and to gyue themſelues ouer to all kinde of careleſſe and diſſolute ſenſualitie, (which by god himſelfe is called deſperation) vpon this conceit and wicked cogitation, that nowe they are gone ſo farre, and ſo deepely rooted and habitated in thys kinde of lyfe, as eyther it is impoſſible or in vaine for them nowe to thinke of change or amendement? O deere brother, let theſe men harken to this excellent diſcourſe of holy Saint Chriſoſtome, which enſueth.

An excelent diſcourſe & exhortation of S. Chriſ. hom. 2. in Pſalm, 50.

If thou be a vvicked man, (ſayth hee) thinke vppon the Publican. If thou be vncleane of lyfe, conſider the harlot. If thou be a murtherer, remember the theeſe. If thou be a ſwearer, call to minde the blaſphemer. Caſt thine eyes vpon Saul and Paule, firſt a perſecutor, and then a preacher; firſt a violent robber, afterward a good ſteward and diſpenſer. Firſt chaffe, afterwarde corne: firſt

first a wolfe, afterward a sheepheard, first lead, afterward golde; first a Pirat, afterwards a good Pilot: first a dispersser, afterward a gatherer together: first a breaker downe of Gods Vineyard, afterward a planter: first a destroyer, afterward a builder. Thou hast seene manifold vvickednesse, but novve behold vnspeakeable mercie. Thou hast hearde the pryde of the seruaunt, consider now the loue and clemencie of the Maister. I will not thou say to me, I am a blasphemer, I haue been a persecutor, I haue led an vncleane and abhominable life, & therefore I doubt least I shall not bee pardoned. Say not so vnto mee, for heere thou hast examples to the contrary, in euery of these and many other sinnes. Thou maist safely flie to what Port thou lyst, and that eyther in the olde or newe Testament. For in the olde, thou hast Dauid, in the nevve thou hast Paule. I will not haue thee therfore alledge excuses vnto me, for couering thing owne cowardnesse. Hast thou sinned, repent: hast thou sinned a thousand tymes, repent a thousand times vnfeynedly. Thys is the onely oyntment that may bee poured

poured into an afflicted conſcience the torment vvhereof I doe vvel know. For the deuill ſtandeth by whetting his ſworde of deſperation and ſaying vnto thee; Thou haſt liued wickedly all thy youth, and thy former daies thou haſt miſpent, thou haſt haunted playes, and ſpectacles with thy companions, and followed after looſe and laſciuious vvomen, thou haſt taken other mens goods from them wrongfully: thou haſt beene couetous, diſſolute, and effeminate: thou haſt forſworne thy ſelfe; thou haſt blaſphemed, and committed many other heynous & wicked crymes, and therefore what hope canſt thou haue of ſaluation? Truely none at all. Thou art a meere caſt-away, and canſt not nowe goe backe, and therfore my counſaile is that nowe thou vſe the pleaſures and commodities of thys worlde, and paſſe ouer thy time in mirth of hart, without cogitation of other affaires.

The ſpeech of the deuil to a ſoule loden with ſinne.

These are the wordes of the deuil (louing brother) theſe are the counſailes, & perſwaſions of our enemie. But mine are contrary. If thou haue fallen, thou maiſt riſe againe. If thou haue beene a loſt companion, yet thou

S. Chriſoſtoms coũſaile againſt the deuils temptation.

thou mayst be saued . If thou haue committed fornication and adultrie in times past, thou mayst be continent for the time to come . If thou haue haunted playes & games, thou mayest draw backe thy foote from hence-forth. If thou haue delighted in lewde and euill companie, thou mayst heereafter acquaint thy selfe with good. Thys onely is necessary, that thou begin thy conuersion out of hand,& that thou repent,and take in hand to reforme thy selfe, though it be at the first but a little.

Let thine eyes begin but to shed foorth one teare,enter into thy conscience, consider thy selfe but indifferentlie, examine thine actions and what they deserue : lay before thy face the day of iudgement with the torments of hell on the one side,and the ioyes of heauen on the other.Repent, confesse, amend thy lyfe, seeke a medicine for thy vvounde out of hand vvhile thou art in thys lyfe, in what state or condition soeuer thou be. Yea,if thou be vppon thy deathbedde, and ready to breath out thy soule and spyrit,feare not to repent, for that Gods mercy is not restrained by the shortnes of tyme, Which I speake

No tyme too late to repent.

ſpeake vnto you (my deere bretheren) not to make you heereby the more negligent, but onely to ſtirre you vp to the confidence of Gods mercy, & thereby to auoyde the moſt daungerous gulfe of deſperation. Hetherto are the words of this holy and learned Father.

In which long and large diſcourſe of hys, we are to note, that (together with moſt excellent encouragement vvhich hee gyueth to all ſinners, to what ſtate and condition ſoeuer they be, in all times and ſeaſons to truſt in Gods mercie, and neuer to deſpaire) hee giueth alſo an wholeſome admoniſhment, that we ſhould not by thys confidence become more negligent in reforming our liues, but rather doe it out of hand, vvithout all delay or procraſtination. VVhervnto in like manner the holy Father Saint Auguſtine in like exhortation agaynſt diſpayre, dooth endeuour moſt vehementlie to ſtirre vs vp, in theſe words. Let no man after a hundred ſinnes, nor after a thouſand, deſpaire of Gods mercie, but yet ſo let hym not deſpaire, as hee ſeeke preſently without all ſtay, to reconcile himſelfe to God by amendement of life;

An exhortation & admonition of S. Auguſtine, Ser. 58 de temp.

ſelfe: leaſt perhaps, after that by cuſtome he hath gotten a habite of ſin, hee be not able to deliuer himſelfe from the ſnares of the deuill, albeit he would.

And in the very ſame Sermon hee diſcourſeth yet further of the ſame matter, in manner following. Not euery man that hath ſinned, but hee that perſeuereth in ſin, is hatefull and abhominable in the ſight of GOD. For that no man muſt diſtruſt of Gods mercie towards him that vvill amend and leaue his ſinnes, For that God himſelfe as a moſt ſweet comforter, hath ſaid by his prophet. *That the impietie of a wicked man ſhall not hurt him, at what time ſoeuer hee ſhall returne from the ſame.* But yet thys great mercie of the Lord, is then onlie profitable vnto vs, if we delay not our conuerſion, nor doe multiplie ſins vpon ſins. Which I will declare vnto you by the example of wounds and ruptures of our bodie, by which the infirmities alſo of our mind and ſoule may be conceiued. *Ezec.* 11, 13.

Thus then we ſee, if a mans foote, legge, or arme be broken, with how great paine the ſame is reſtored to hys accuſtomed ſtrength. But if any mem- A ſimilitude of the body to expreſſe the miſery.

of the ſoule by multiplying ſinne.

member of our body ſhould be broken twiſe or thriſe, or more often, in one and the ſelfe ſame place: your charitie can imagine, howe hard a thing it were for that part to recouer her perfect health againe. So fareth it (deere bretheren) in the vvoundes and ruptures of our ſoule. If a man do commit ſin once or twiſe, and do vnfaynedlie vvithout diſſimulation, make his refuge to the medicine of repentance, he doth out of hand obtaine health agayne, and that ſometimes vvithout anie skar or blemiſh of the diſeaſe paſt. But if he begin to adde ſins vpon ſins in ſuch ſort, that the woundes of his ſoule doe rather putrifie within him, by couering and defending them, then heale by repentance and confeſſion, it is to be feared, leaſt that heauie ſpeech of the Apoſtle bee fulfilled in hym, to whom he ſayth; *Dooſt thou not know, that the benignitie of GOD is vſed to bring thee to repentance? but thou by thy obdurate and irrepentant hart, dooſt heape to thy ſelfe wrath, in the day of vengeance, and of the reuelation of Gods iuſt iudgement.* Thus farre S. Auguſtine.

Rom. 2.

But nowe (deere Chriſtian brother)

er) what can be ſpoken more effectually; eyther to erect vs to hope nd confidence in Gods mercie, or terrifie vs frō preſumption in deying our amendement, then heere ath been vttered by theſe noble pilrs and Fathers of Chriſtes Church, nd moſt excellent inſtruments and mples of his holy Spirit? The diine wiſedom of almighty God, in a rtaine place, ſayth; That ỹ words f wiſe men, ought to be ſpurs vnto s, and as it were nayles, driuen into he depth of our hearts, meaning herby that we ſhould be ſtirred vp, nd moſt vehemently moued vvhen yee heare ſuch wiſe men as the holy Ghoſt there meaneth (which indeed re only they ỹ haue the knowledge nd true feare of God,) make ſuch xhortations vnto vs, and gyue vs uch wholeſome admoniſhments, as heſe godly Fathers in thys great afaire haue done. And how is it then deere brother) that we are nothing tyrred vp thereby, nothing quickned, nothing awaked? Well, I vvill conclude thys whole Chapter and Treatiſe, with another exhortation & admoniſhment of Saint Auguſtine, for that beſides the graue authoritie of

Good mens wordes, ought to mooue vs greatly. *Eccle*, 12.

of the man, (which ought to moou
vs much,) I thinke nothing can be
ſpoken more excellently, or more
greeing to our peculier purpoſe
A notable diſcourſe of S. Auguſtine touching our conuerſion, Serm. 181. de temp.
Thus then he ſayth. Almighty God
dooth neuer deſpiſe the repentance
of any man, if it be offred vnto him
ſincerely and ſimply; nay he accep-
teth the ſame moſt willingly, embra-
ceth the penitent, and endeuoureth
to reduce him to hys former ſtate
wherein he was before he fell. And
that which is yet more: if a man be
not able to fulfill the whole order of
his ſatisfaction, yet dooth not God
refuſe the leaſt repentance that is,
though it be done in neuer ſo ſhort
a ſpace. Neyther doth hee ſuffer the
reward to perriſh of any little cõuer-
ſion. And this doth the Prophet E-
ſay ſeeme to me to ſignifie, when hee
Eſay, 58, ſaith in gods perſon to the people of
Iſrael; I haue contriſted thee a little
for thy ſinnes, I haue ſtriken thee &
turned my face from thee, thou haſt
been ſad and haſt walked in ſorrow,
and I haue comforted thee againe.
Theſe examples then of repentance
(deere bretheren) we hauing before
our eyes, let vs not perſeuere in wic-
kednes, nor deſpaire or reconciliati-
on,

on, but rather let vs say with a confident hart, we will turn home to our Father, and present our selues vnto our God, for truely (my bretheren,) hee vvill neuer turne away from the man that turneth vnto hym. Hymselfe hath said, that he is a god which draweth neere vnto vs, were it not that our sins doe make a seperation betwixt him & vs. Let vs take away then the seperation and obstacle, & so nothing shall let our coniunction with him, which hee greatly desireth. For to thys end did he create vs, that he might bestowe vppon vs eternall blisse in the kingdom of heauen. Hee did not make vs for hel, but he made his kingdome for vs, and hell for the deuill. So hee saith in the Gospell *Come ye blessed of my father, enioy the kingdome prepared for you, from the beginning of the world.* And to the damned, *Depart from me, yee accursed, into euerlasting fire, which is prepared for the deuill and his angels.*

Esay, 59.

Hell not made for man.

Math, 25.

If then hell fire vvas prepared for the deuill, and the kingdome of heauen for man, from the beginning of the world, it remaineth, onely, that we prouide, not to loose our inheritance by persisting in sin. So long as

of the man, (which ought to moo
vs much,) I thinke nothing can b
ſpoken more excellently, or more
greeing to our peculier purpo

A notable diſcourſe of S. Auguſtine touching our conuerſion, Serm. 181. de temp.

Thus then he ſayth. Almighty Go
dooth neuer deſpiſe the repentan
of any man, if it be offred vnto hi
ſincerely and ſimply; nay he accep
teth the ſame moſt willingly, embra
ceth the penitent, and endeuoure
to reduce him to hys former ſtat
wherein he was before he fell. An
that which is yet more: if a man b
not able to fulfill the whole order o
his ſatisfaction, yet dooth not Go
refuſe the leaſt repentance that is
though it be done in neuer ſo ſhor
a ſpace. Neyther doth hee ſuffer th
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In thys lyfe repentance is auaileable but not after.

we are in thys lyfe, howe manie or great ſoeuer our ſinnes may bee, it is poſſible to waſh them away by true and vnfained repentance, but when we ſhall once depart frō this world, albeit then vvee doe repent, (as no doubt but we ſhall from the bottom of our harts,) yet ſhall it auaile vs nothing. And albeit our teeth doe gnaſh, our mouth cry out, our eyes guſh foorth in teares, and our harts lament with innumerable cōplaints and ſupplications, yet ſhall no man heare vs, no man aſſiſt vs, nor ſo much as with the typ of his finger giue vnto vs a droppe of water to coole our tongue amidſt her torments, but wee ſhall receiue that lamentable anſwer which ỳ rich glutton receiued at the mouth of Abraham; *There is betweene vs and you a great diſtance, ſo that none may paſſe from vs to you, nor from you to vs.* Hetherto laſteth S. Auguſtines exhortation. And heer-withall thinke I it good to conclude thys Treatiſe.

FINIS.

The end of the ſecond and laſt Booke, tending to Reſolution.

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A neceſſarie Table, guiding the Reader to euerie Chapter in thys Booke, as alſo to euery particuler argument handled in each Chapter.

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